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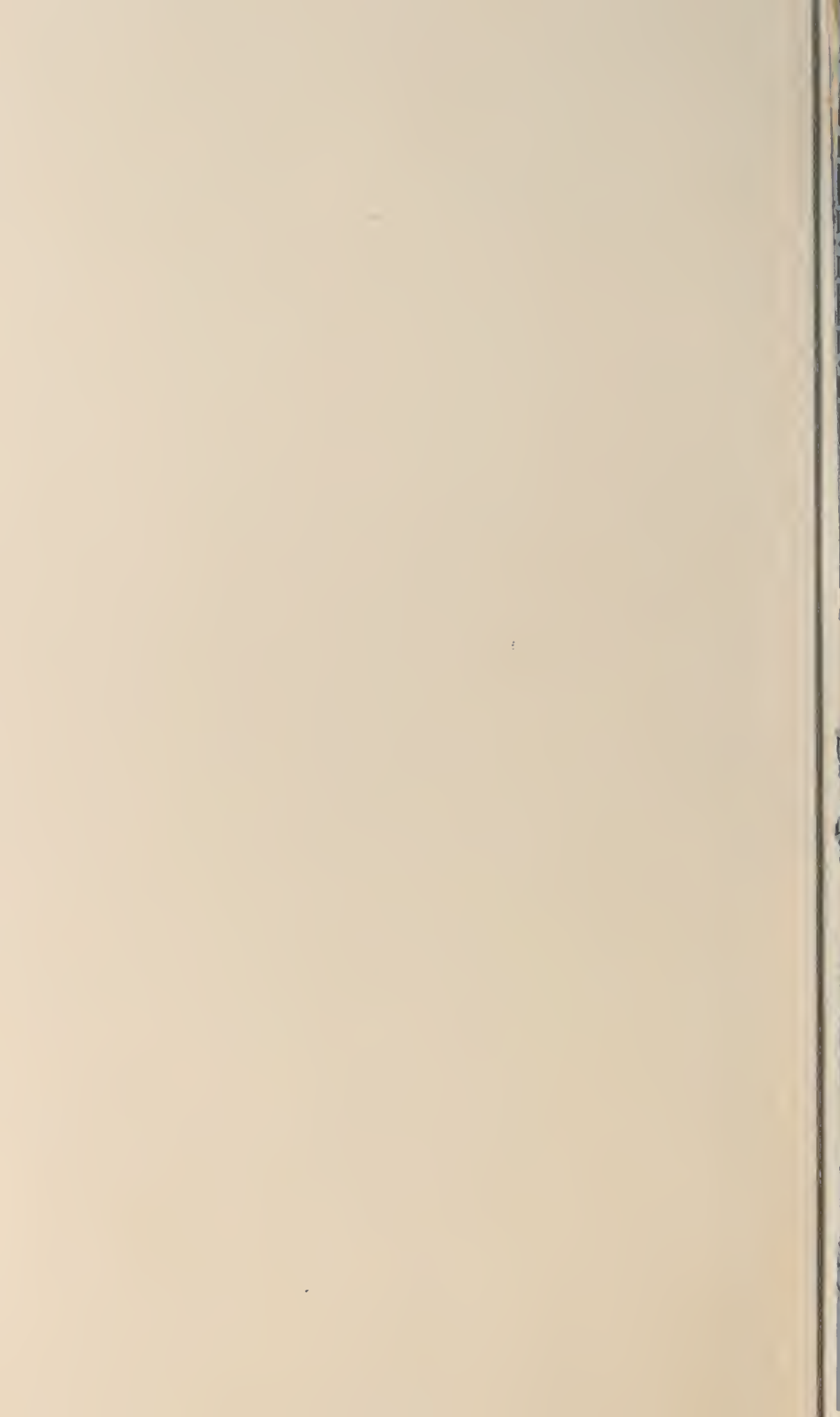
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No. 138.]

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THE

English



Presbyterian Messenger.

JUNE, 1859.



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CHINA.



JUVENILE MISSION

OF THE

PRESBYTERIAN CHURCH IN ENGLAND.

1859.



Presbyterian Church in England

JUVENILE MISSIONARY FUND, 1859.

ON the 22nd of April last, the Rev. W. S. Swanson was ordained a Missionary to China, *to be supported by the Juvenile Mission* of the Presbyterian Church in England.

The amount, therefore, which we must collect this year is £250.

We have sent you this Collecting Card, because we hope you will help us.

How much can you do? Surely, you will fill *one* side of the Card.

It would be better for yourself if you would try to fill both of them.

Ours is a great work, and it *will* be done, either with or without your assistance.

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* * This Card should be returned to Hugh M. Matheson, Esq., 3, Lombard Street, London, E.C., before the end of January next. Post Office Orders made payable to him at the General Post Office.

More Cards may be had by applying to him or to the Secretary of the Juvenile Mission, 29, Queen's Square, London, W.C.

THE ENGLISH PRESBYTERIAN MESSENGER.

THE LATE MEETING OF SYNOD.

DENOMINATIONAL magazines are notoriously tame; and, while this is often a subject of complaint, the causes are not sufficiently taken into account. The class of readers is necessarily a limited one, and the range of opinion within the denominational circle somewhat circumscribed. Certain parties are ever on the alert to discover deviations from the prescribed routine; measures and men must not be always discussed when both would be all the better for being freely canvassed; these and sundry such difficulties beset the conductor of a denominational periodical when he wishes to make his journal both interesting and helpful to the church's usefulness.

Now, concerning the late Synod we have our opinions, and we must ask our good friends to permit us freely to express them. If we should happen unwittingly to run against any individual or party, shall we be denounced as a dangerous personage who deserves to have the law of toleration suspended in our special case, or shall we rather have the consolation of suspecting ourselves in the wrong by finding that our lucubrations put nobody out of temper, and that those who differ in opinion from us are so entrenched within the bulwarks of truth that they care nothing if their opinions be controverted, or the soundness of their judgment called in question? We shall see.

Well then, taking, as Presbyterians say, a conjunct view of the proceedings of the last Synod, we view them with unmixed satisfaction. As attentive, and not uninterested observers of the "actings and proceedings" of the Synods for years past, we are of opinion that more real work was done during the last meeting in London than was accomplished in many preceding assemblies put together. Our complaint hitherto has been, that enough, and more than enough, was *spoken*, but so little *done*. Doubtless, the speech-makers on these occasions fancied they were doing good service in the cause, and sometimes enlightening their ignorant brethren; but what is speech, even allowing it to be unexceptionable, if it be not translated into action? And here we might remark, with all due respect, that it would greatly facilitate business, it would add much to the usefulness of our supreme court, if those who are fond of hearing their own voices would but remember the simple old rule—"Never speak unless you have something to say." Shall we venture to add that, if this rule were followed, many of the speeches

would never be delivered, and many of the orators would be silent? It must be very intolerable, we imagine, to a conscientious member of the Synod, to be condemned to listen to many a half-hour's oration, which might be appropriate enough in another place, but which the pressure of business in an ecclesiastical court should stifle. But be this as it may, and despite some speeches that might have been reserved, we repeat that more real work was done last Synod than has been accomplished in many preceding ones put together. The steps taken were all in the right direction—the beginnings, though but beginnings, afford the prospect of successful accomplishment. The first step in a right direction is infinitely better than a continued hesitation. A feeble beginning is better than the continued prospect of "endless talk."

To make plain the reason of our conclusion, let us ask, What has hitherto been, ecclesiastically, the chief ailment of our church? It is not the absence of a good creed, nor yet of noble principles; neither is it the soil on which we live and toil; no, but *the utter absence of all material ties*. We are bound together, doubtless, by the united profession of great principles. This is a strong tie. But how many occasions may arise when a man may find it more convenient to be neighbourless? If he derives none of the advantages of companionship, he has none of the disadvantages either,—and the absence of the one may compensate for the absence of the other. In certain combinations of circumstances, a member of such an organised body as ours will ask with reference to it, *cui bono?* Would he not be more at liberty alone—at liberty to carry out his own crotchets, or to be unfettered perhaps by the crotchets of others? In other words, a minister may very naturally ask the question, "What advantage will it be to me—to my usefulness and my personal comfort—to be a minister of the English Presbyterian Church?" Or, a ruling spirit in a congregation might naturally ask the question, "Would it tend to the comfort, the prosperity, or the usefulness of this congregation, in which I have an interest, to connect it with the English Presbyterian Church?" This may appear like taking low ground, but it is pre-eminently the fashion in which John Bull will test our system. And we suspect farther, that if the only advantage to be derived from being incorporated in our body be simply the ability to write "Presbyterian" over the church door, we shall in vain expect a rapid increase, and we will extol in vain the virtues and superiority of our system.

Other churches have in this respect found the necessity of strengthening their position. The same state of things was the crying evil of the United Presbyterian Church. But look at her proceedings now, and say whether she will not speedily make up for lost time. The Free Church, with her experience of her establishment, set about this work immediately upon being disendowed. And how diligently she has prosecuted her task let the results at this day tell, and by means of this her ministers are rapidly reaching a similar position of comfort and independence to that which they occupied in the establishment, and her congregations are acquiring the solidity and substantiality of their past position.

But all this we have been hitherto entirely without. We have been merely a conglomeration of independent atoms. Many of our congregations have been of mushroom growth, and our ministers birds on the wing. "Every one for himself and God for us all," might have been written over the doors of all our Courts. Such has been—and we trust we may say emphatically *has been*—English Presbyterianism.

But a new state of things, we would fain hope, has now been inaugurated. We have a distinct prospect of an Aged and Infirm Ministers' Fund, of an

Endowed College, and of an effective Home Mission—for this is the gist of the last Synod's labours. And, surely, each of these schemes is necessary to the permanent existence of the church. An Aged and Infirm Ministers' Fund appeals to the parent as he weighs the propriety of educating his son for the office of the holy ministry; and it sustains the pastor in the midst of his toils with a prospect of a provision for his old age. For his office differs from all other professions in this, that it offers at the best only daily bread—that it cuts off the *chance*, which exists everywhere else, of accumulating, or storing up against the evil day. And surely, therefore, it is only common justice, when the minister, by becoming a minister, sacrifices this prospect, that he should have some security that when no longer able to minister at the altar, he will not be driven forth to die like a beggar.

Again, an endowed college is surely necessary to the very existence of a church; unless, indeed, it deliberately contemplates the prospect of an uneducated ministry. Other churches, larger and richer than ours, have felt not merely the impolicy, but the utter impossibility of supporting such an educational institution by mere annual gifts. In other cases, the acting committee can expand or contract their operations according to the exigencies of the fund, but here this is manifestly impossible. We, therefore, are only about to do what in all similar cases has been found essentially necessary. No little credit is due to those elders who, through evil report and through good report, have prosecuted this scheme, and who now, at the last, come forward so generously with their hundreds to put an end for ever to all difficulty. Let us hope that the generous sentiments which were uttered at the college breakfast will find an equally generous response throughout the church. Happily, this is now all but universally acknowledged to be *the* fundamental scheme of the church. If the church is to prosper, our congregations must no longer be able to say that the probationers who offer themselves for our churches are only those who cannot find places at home, or that those who do settle among us are watching for an opportunity of crossing the border.

Concerning the Home Mission scheme, our space will not permit us to say much. Something of the kind has certainly been an urgent necessity. And now its success will almost entirely depend upon the manner in which it is carried out by the committee and the various congregations. If the committee not only *propose*, but carry out and work the scheme perseveringly, there need be no fear of the result, and all the difficulties in its way will disappear. If it be not energetically prosecuted, and anxiously superintended, it will most assuredly be a failure.

We must reserve our remarks on some other questions of importance till another month.

A RETROSPECT.*

THIRTY-TWO years have now elapsed since under this roof the first worshipping congregation met; and it is a solemn thing to think that already a generation has rolled away, and carried into the eternal state most of those who, so bright and joyous, greeted that May morning. Already, for a quarter of a century, beneath the roof of St. Mungo's ancient minster, has reposed

* From the close of a Sermon preached in the National Scotch Church, Regent Square, London, on Sabbath morning, May 8th, 1859. (See first page of "Intelligence.")

that majestic form round which, in its palmy prime, there rallied the *élite* of the Scottish nation here in London, and under whose resistless spell those stately towers arose like magic. Already, from his Edinburgh pulpit, has disappeared Gordon's lofty brow and noble visage; and we shall watch no more the lightning of his eye, nor listen to his voice enunciating great thoughts in tones of organic grandeur. And even he, who is now an immortal presence in his country's history,—philosopher, evangelist, philanthropist, all in one,—even he, who, with a protest for the “old paths,” pre-occupied the new sanctuary,* has now joined the sainted fathers in a higher walk, and made it impossible for us to let our children hear the specimen supreme of sacred oratory.

They have passed away; and we feel this morning as if we had closed the first volume in this church's history. For when our communion ended, and we went forth through these doors last Sabbath, we knew how possible it was that we might never more pass through them as our own, or enter here except as strangers. And, if very thankful to that gracious Providence which has restored to us an endeared and familiar fabric, we also feel that such an event as has just transpired is a main date in our church's annals, and, as we said, concludes a chapter in its history.

Looking back, our first feeling is respectful gratitude to the friends and fathers to whose pious zeal we owe this house of prayer; and from amongst whom two outstanding names come forth so memorable and conspicuous, as hardly to require their tablet on the wall:†—one, who, with characteristic ardour, watched every beam of the rising structure, and took pleasure in every stone; the other, who seemed to have repeated, almost literally, the Psalmist's vow, “I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob,” and who, by the steadfastness of his principles, the tenderness of his affections, and the sagacity of his counsels, has earned in every memory a place of love and honour, alongside of his open-handed, open-hearted colleague.

To them, and to their gallant coadjutors, who, when the *éclat* and excitement of the new undertaking had yielded to days of difficulty and depression, still were steadfast and refused to despair,—who, amidst shouts of “Lo ! here ” and “Lo ! there,” refused to quit the old paths, and who, when the crowded aisles were well-nigh depopulated by protracted vacancies, nowise daunted, put forth that rarest form of Christian heroism, which refuses to weary in well-doing—to them, the founders and conservators of this house of prayer, our thanks are this day due, not only for the service they have rendered to the cause of the gospel, but for the lesson they have bequeathed and the good they have done us by their high-souled, spirit-stirring example.

The end was accomplished. Through all those changeful years these doors have stood open, and from this pulpit have been still proclaimed the unchanging verities of the gospel of the grace of God. And they have been proclaimed, as occasion offered, by some of the mightiest masters in our Israel. These walls have resounded to Thomson's sturdy eloquence, and to the tones of graceful pathos in which Welsh poured forth the musings of his fine philosophy. Here, in silvery accents, Wardlaw has set forth his lucid reasonings; and here, in words of fire, Duff has uttered thoughts of rapture.

* When the Church was opened, May 11, 1827, Dr. Chalmers preached his sermon on “The Respect due to Antiquity,” from Jer. vi. 16.

† Monumental tablets have been erected, by the Session, to the memory of William Hamilton, Esq., and James Nisbet, Esq.

Here Cesar Malan has stood at the foot of the golden ladder, urging feeble faith and infantile simplicity to try the first and easy step; and here, in accents wise and weighty, Merle d'Aubigné has enunciated those serious truths which, if they leave the countenance sad, make the heart better. Here, like the patriarch wrestling with the angel of the covenant, the venerable Brown has prayed; and here has preached, like a youthful Stephen, with heaven reflected in his face, the blessed, world-renouncing McCheyne. And here, first and last, have myriads of our compatriots worshipped,—here, first and last, thousands have found their stated Sabbath home. Could all who have here kept their first communion be congregated at once, the walls could not contain the company; and could all who have been our fellow-members again be brought together, to hold them would need the largest hall in London. And although many have derived but scanty benefit, and although it may have been from other sources that some derived the blessing who has since adorned the doctrine, letters from the far country, and admissions made in the unreserve of a dying hour, assure us that numbers look back to Regent Square as having been to them a Bethel and the birth-place of their immortality.

And now, my dear friends, it seems as if we would soon be called to commence a second volume of this history. If so, let the key-note be devout and lowly. Few are likely to be present when the last lines are written; but let us all the rather be careful that on the first pages there be no blots nor blemishes, but that its peaceful annals transmit a record of active zeal and abundant usefulness, with many names of children brought into the church, and of godly parents passed into the skies.

Miscellaneous Papers.

(Original and Selected.)

PRESBYTERIAN CURATES.

Scene.—A Shady Spot in Northumberland.

"WELL, Duncan, you flew off in great haste the last time we met, when the idea of Presbyterian Curates was started. You did not wait until the matter had been discussed."

"Of course, I flew off. What's the use o' a body spendin' his time, his patience, an' his temper, in discussin' a thing that needs nae discussion? Ye hae ower mony new-fangled notions aboot ye,—notions whilk a man o' common sense canna thole; and maybe the best way is just t' lat ye alane, an' aloo natur t' work the thing richt again. What man ever heard o' Presbyterian curates, especially frae the mou' o' a Presbyterian? Man, ye ocht t' be ashamed o' yersel. Were ye my son,—thanks ye're anither man's,—I wad disown an' disinherit ye as a guid-for-nae-thing."

"Now now, just have a little patience, and at least hear what one has to say on the question. I may be able to show you that there are already several Presbyterian curates among us, and that a few more would be desirable. Further, I am convinced, that you yourself highly approve of such curacies, and would gladly increase their number."

"Did a boddie ever hear the like? Talk o' patience! Hoo d'ye think a man can stand an' hear sic language? Curates in the Presbyterian Kirk! Myself a friend o' curacies! Hoo can a man hae patience wi' sic nonsense? But lat me tell ye this, that if there be curates in th' kirk, I winna be lang in walkin' oot. I winna be a half-an'-half—a ye-dinna-ken-what—a Presbyterian, Prelatist, an' Independent, a' jumbled through ane anither. Presbyterian

curates! mair tamperin' wi' oor constitution; mair apin' o' ither fowk; mair tramp-in' oot o' oor bluid-bocht privileges. Sae lang as my name is Duncan MacNevis, an' th' bluid o' th' Gael runs in my veins, sae lang will I be th' enemy o' h' sic tamperin' an' apin'. We'll hae nane o' yer curates. We've ower mony Kirk o' England things already; an' it's high time we steekit th' door i' th' face o' ither."

"You will not be able. The edge of the wedge has taken hold. We have curates; and we must have an increase in their number."

"'Th' edge o' th' wadge.' Ay, that's what I aye thoct. Gie an inch, tak' an ell. When th' skirlin' thing o' an organ came in, I never thoct th' innovations wad reach their terminus. We've alloed th' organ; an' therof we maun hae curates: ye canna deny th' lgic o' th' thing; th' ane comes after th' ither, as a matter o' coorse. I can see th' thing as clear as noonday. Ye've heard o' th' wooden horse—the horse filled wi' Greeks—that gat inside the walls o' fated Troy. Ye mind th' wheedlin' story o' sleekit Sinon: th' horse was intended to be a pious offerin'; an' ye mind how the pair Trojans (th' thoct maks a boddie wae) tugg'd an' pu'd awa' until they gat th' wooden horse, an' its cargo o' heroes, inside th' wa's o' ancient Troy. Ye ken the result: pair Troy, that stood fair fechtin' for ten years, fell by doonricht trickery."

"But what connection has the wooden horse with curates?"

"Ye preach patience t' me: just wait a wee, an' I'll lat ye see. I'm fond o' an analogy; an' I think there's ane that may be here mentioned. Maybe Butler wad ca' in question my idea o' analogy; but surely a boddie can hae an opinion o' his ain. Noo, my analogy is: As was th' wooden horse to Troy—so is th' organ t' th' Presbyterian Kirk in England. We're Troy; th' organ is filled wi' Greeks, that is, Prelatists an' Papists; an' we oorsels, wi' oor ain hands, like th' demented Trojans, hae pu'd in th' skirlin' thing, fu'—cram fu'—o' enemies; an' that ye'll see afore lang. I hae had a thoct o' gettin' a quiet peep, when naebody could see me, inside that wooden horse at Liverpool. I'm convinced—an' a' yer talkin' winna convince me t' th' contrar, so its nae use tryin'—that mony queer an' unlook'd-for things wad be found inside. Though I'm neither a prophet nor th' son o' a prophet, yet I'm convinced that inside that skirlin' thing, stow'd here an' there, ye'll find sic things as a prayer-beuk, a mass-beuk, a surplice, a bishop's mitre, p'rhaps a cardinal's hat wi' its danglin' tassels, an' last though not least, th' skeleton o' a

starved-t'-death curate. That's whar ye've gotten th' idea o' curates. Ye've been pleughin' wi' Samson's heifer; but it's t' be houped—"

"Nonsense!"

"Nae nonsense. Ye'll find a' thae things in that wooden horse pu'd in by ane that was lang enough in Northumbria t' ken better. I aye thoct thac things were inside; an' what ye noo propose confirms me. Ye talk o' Presbyterian curates. In doin' this, ye're only tryin' t' bring t' licht th' curate packed inside th' organ; ye're pawky enough t' pu' him oot only by degrees; ye'll argue until ye mak' him a perfect angel, just as ye wad mak' us think we'd got David's harp back again; an' when ye've got him oot, an' made him pairt o' oor system, then, Sinon-like, ye'll pu' oot th' prayer-book; an', after that, there's nae sayin' what ye'll do, an' what ye winna do."

"Perfect nonsense! Your analogy is not without merit; like some analogies, it has more beauty than truth; it wants one thing—*reality*. You have been indulging your imagination. Your apprehensions are altogether groundless. There is about as much connection between the use of an organ and a prayer-book, as between the wooden horse of Troy and an organ. You would be as logical in affirming that the wooden horse was the cause of the organ, as the organ the cause of a prayer-book. But let us return to the question as to curates. How would you describe a curate?"

"The man admits o' several definitions and general descriptions. First: He may be described as a Lazarus, lyin' at the rich man's gate, fu' o' sairs, wi' th' dogs showin' him somethin' like human kindness. Th' vicar, or th' rector, or whae'er th' incumbent may be, is th' rich man wha fares magnificently every day, and wears purple an' fine linen, which, when half worn, sometimes finds its way t' pair Lazarus. Lat mc stand at last side by side wi' Lazarus, rather than wi' th' rich ecclesiastic."

"The contrast is not always so marked. Besides, such a curate could never be found among us."

"And for a guid reason. The kirk, *i.e.* th' fowk ca'd or misca'd th' Lord's people, are aften like th' rich man; they hae plenty, an' are comfortable; an' yet gie their minister nae mair than th' crumbs o' their table, an' sometimes no' even that: dogs, accordin' t' their natur, sometimes hae mair humanity in them. Lat me stand at last side by side wi' Lazarus, rather than wi' sic congregations."

"It is evident, then, that we could not have such curates as you have just described. Have you any other description?"

"A curate is a man wha toils an' labours

like a horse, in preachin', in visitin', in baptizin', an' buryin'; while his superior amuses himsel', visits an' dines wi' th' gentlefolks, shoots woodcocks, or follows th' hounds. There can be nae doot as to wha is the real minister o' the gospel. But, t' his ain maister be stands or falls."

"It is evident that such a curate and such a superior could find no existence in the Presbyterian Church. But the contrast between the curate and his master is not always so marked. There are laborious incumbents, as well as laborious curates, in the Chureh."

"Nae doot. But, like angels' visits, they're unco few an' far between. The euracy system is a disgrace t' sic a rich an' influential corporation as th' Church. Th' actual wark is done by th' puir curates, miserably underpaid, and but indifferently respected. An' what surprises one is, that professed Presbyterians, wha ken what it is t' hae a guid ministry, whan they manage t' gather siller, sometimes tak' wings an' flee aff t' th' parish kirk. There they can beek an' boo t' th' squire; an', puir things, are prood o' bein' ta'en notice o'; an' weel they may, for it's somethin' that they hinna been accustomed wi'."

"Now, don't you think that we could have eurates—I mean in the country districts only—such as would co-operate with the minister, assist the minister in his pastoral duties among his people?"

"True, ye could get assistants. But, what's the use o' speakin' in that strain, when oor ministers are already disgracefully dealt wi' in th' way o' remuneration? Hoo can twa ministers live on th' wages o' ae mechanic? Ye've been learnin' th' rule o' three backwards. Come an' tell us that we oelit t' act justly an' honestly t' th' ministers we've got, afore ye begin t' speak about sendin' us mair. Come an' peel aff th' copper crust, the siller crust, th' gowd crust, that's wrapped roond oor very souls. Come an' teach us no t' skulk frae oor duties an' oor privileges, an' then ye'll do us a service."

"That's exactly my intention."

"But hoo can ye do that, by sendin' us mair ministers t' be starved. We've been ower lang gien t' that wark already; we ken ower weel hoo t' gae about it."

"My curate can subsist upon far less than the ordinary Church of England curate."

"He's t' be cheap! Th' bait may tak'. But fowk are aften bitten wi' cheap articles; an' they are as likely t' be bitten wi' cheap ministers."

"Not with my curate. His cheap maintenance will never generate the sense of degradation either in his own mind or in the minds of those around him. He will work morning, noon, and night during six days of

the week, Saturdays perhaps excepted, he being somewhat Jewish in his notions."

"An' wad, therefore, be a great favourite wi' some ignorant an' ill-bred boddies wha think that a minister needs no time t' read, an' think, an' pray; they say that they like t' see th' minister 'in harness,' that is, rinnin' aboot among them, never thinkin' that, if he werena rinnin' aboot, he wad be thinkin' for them, and prayin' for them. Yer curate wad just be th' minister for them: cheap and——"

"My curate would be a most docile and tractable being: he would never create disturbances in the congregation. There might be occasional misunderstandings between him and his superior, but these would soon smooth down, and he would resume his labours for the benefit of the congregation as elieerfully as if nothing had occurred. And I am convinced that if the people once tasted the delight of having such a curate, they would never consent to part with him. He and the minister would be inseparable. The people would never think of having a minister without having a curate; and I am sure that they would be as kind to the curate as to the minister, who would have the magnanimity and the good sense not to be jealous. Indeed, he would look upon the kindness shown to his curate as a kindness to himself."

"A model curate, without a doot! But ye ken that I'm a freend o' eeclesiastical law an' order—a freend o' oor admirable constitution, ae pairt o' which is parity among ministers. Superiority o' mind will aye hae its ain weight: the superiority o' nature, an' eulture, an' experience, we aloo, but nae ither. Forward youngsters, wi' little in them, sometimes try t' take th' lead: would that some power th' gift wad gie them, t' see themsel's as ither see them; but they soon find their level, though they themsel's may not think it. Noo, seein' that your eurates wad be permanent, what eeclesiastical standin' wad ye gie them? Wad ye mak' them members o' th' Presbytery?"

"Certainly not. It would be rather awkward to have them members of Presbytery. They would be curates—thorough curates, as entirely under the control of their superiors as any Jesuit is under the control of his ghostly father. But, not to keep you in suspense as to the charaeter and functions of my curates, you will at once understand me, when you learn that they are four-legged eurates. These are the eurates which country ministers ought to have, and which eongregations alive to their own interests and the interests of religion would enable their ministers to have. The work of the ministry in Northumberland is the work of a horse as well as a man; and if the horse be not provided, the work cannot be done, and must not be expected

to be done. As well send a man to the plough without his horses, and expect the land to be prepared for the seed, as send a minister into a charge without his dumb curate."

"There's mair sense in ye than a boddie wad think. If sic be yer curates, then, wi' a' my heart, I say 'Amen' t' a' ye've said. I heartily approve o' sic curates. They're just what's wanted. When a boddie turns ill, he likes t' see his minister; he wants him t' ca' in, an' talk, an' read, an' pray wi' him; an' oh! his visits are precious; they're like gentle shoosers comin' doon upo' th' thirsty land; they're like th' silent dew, sendin' life, an' hope, an' joy through th' wearied soul. An' th' minister wants t' see his purr sickly sheep; he wants t' gang an' pour th' oil o' gladness into th' bruised heart; he wants t' tak th' gospel flask, fu' o' th' balm sent doon frae heaven, an' gang wi' it, neck fu', t' th' droopin' spirit. But th' purr sick boddies may be far awa', they may be five, or sax, or seven miles aff, on every side th' kirk, roond and roond; an' if th' minister gangs t' see ane, he has t' walk ten, twall, or fourteen miles. Noo, hoo, in th' natur o' things, can there be any intercourse atween them? Th' thing's impossible. Ye're richt in sayin' that th' wark o' th' ministry here is the wark o' a horse as weel as a man."

"There are other circumstances, besides those you have mentioned, which demand much time and physical labour."

"Aye, there's th' baptisms. Fowk hae grown ashamed o' bein' parents an' Christians. They're ashamed t' bring their bairns t' th' kirk, and get them baptized in th' richt way. They like t' get smuggled baptism. It's naething else but smuggled baptism. It's no th' richt thing. But though they're ashamed o' bein' parents an' Christians, they're no ashamed t' ask th' minister t' walk many miles, whether wet or dry, fair or foul, t' baptize their bairns. They sit, snug an' comfortable, at their fire-sides; while th' minister has t' walk many miles, often in a cauld an' wet nicht. If they're ashamed o' public baptism, they ocht t' be ashamed t' mak' th' minister pay for their shame. And if, in skulkin' frae th' operation o' th' acknowledged law, they obtain their ain ease an' comfort, they ocht t' hae mair honour an' principle in them than t' enjoy that ease an' comfort at th' expense o' th' discomfort an' painfu' travel o' th' minister, which I charge them wi' doin' accordin' t' th' present system. An' yet, I wadna be ower hard; for they never think about th' thing in sic a licht. They hae kindly feelin' towards th' minister; they are aye glad t' see him—I am sure they are;

—but there's sic a thing as a kind freend bein' very cruel and very wicked, just for want o' a bit o' thoct; an' I think that we're often very cruel an' very wicked towards th' man we love an' venerate, an' wad like t' mak' comfortable, just a' for want o' a wee bit thoct an' a wee bit management, no' for th' want o' means. But noo, we maunna mak' thochtlessness th' excuse for no' doin' what we noo see—as every man wi' his heart in th' richt place maun see—ocht t' be dunc. We ocht t' hae mair sense than aloo sic things."

"As I told you when we met, I knew that you would approve of curates, and would gladly increase their number."

"Aye, curates o' the richt stamp; sic curates as we've been talkin' aboot. But mind ye didna lat in th' licht on my darkness. I had aye th' same notion—only I never thoct o' ca'in' an animal a curate; but I see that this is just th' name for th' minister's freend, for by him the minister wad be doubled. He could visit his flock in sickness and in health; he could move aboot among them like a shepherd, carin' for th' young, th' aged, an' infirm, as weel as the sick; and his physical strength wad be aye sufficient for th' comin' oot o' his spiritual strength, which is th' thing we need, but canna expect unless we provide for it."

"Well, good-bye for the present. I hope you will have a curate before long; and then you will be as grand as your episcopal neighbours, and much better than they are."

DELTA.

ORDINATION CHARGE.*

You have now been "separated for the work whereunto," I trust, "the Holy Ghost hath called you," and it falls to my lot, in accordance with the time-honoured usage of the church of our fathers, to address to you a few words of brotherly counsel and encouragement. Very solemn is the work to which you have this day pledged yourself by holy vows. Solemn and arduous is the work of the gospel ministry at all times,—when in town or hamlet of this Christian land, the pastor receives the greetings of his people, and, cheered by their sympathies and prayers, looks forward to a course of quiet, happy labour, stretching on from Sabbath to Sabbath. But doubly solemn, beset with difficulties that to human strength would be overpowering, when his lot is to be cast in

* Delivered at the Ordination of the Rev. W. S. Swanson, as a Missionary to China, before the Synod of the Presbyterian Church in England, on the morning of Friday, April 22nd, by the Rev. James D. Burns, of Hampstead.

a land which knows no Sabbath, and among a people who feel no sympathy for him or the message that he brings. I doubt not that these difficulties have pressed upon your mind—that it is in no spirit of self-reliance you have resolved to go “far hence to the Gentiles”—but that, weighing difficulties in the one scale and God’s promises in the other, you feel that you need fear nothing, but go forward, “committing your way unto the Lord,” and “casting your care, *all* your care, upon him.”

This is your special encouragement in the work to which your life is devoted. It is not man’s work, but God’s, who is now associating you with himself in it, making you “a fellow-worker” with him; and surely he may labour hopefully who has Omnipotence standing by him, and Omniscience watching over him. It is the work for which the Saviour of sinners died, with which the honour of his name and the triumph of his kingdom are identified; and surely he may be of good courage who serves so gracious and faithful a Master, who fights under the banner of a cause that must finally prevail.

Let this aspect of the work to which you have consecrated your life be kept clearly and constantly before your mind—that, as a Christian man, you are going forth to be a witness for Christ; that, as a Christian minister, you are charged with the same message of peace, and good-will, and reconciliation,—the same glorious gospel which, from the days of Pentecost to our own, has proved itself the strongest and most vital thing in the world—“the power of God unto salvation.”

There is something in the thought of China, that imperial province of the kingdom of darkness, so long held in undisturbed possession by the prince of this world, fenced in by jealous walls and crushed by the iron pressure of a debasing superstition, that almost overwhelms the imagination. The thought of these swarming masses of life, these millions of immortal souls that are heaped up and drifted together in its thousand cities, sunk in all the corruption, the brutishness, the torpor of idolatry, painfully oppresses us and lies like a weight on the mind. But think of China as part of the blood-bought heritage of the Redeemer; think of those perishing multitudes as composed of so many individual spirits, each capable of being redeemed,

and purified, and saved; to each of whom the gospel may be “glad tidings of great joy;” in each of whom live powers and affections which may be trained to a life of Christian holiness, and reach their consummation in a blessed immortality.

Having felt the love of Christ, you go forth filled with a Christ-like zeal and fervour to make known that love to others. Your deepest sympathies have been kindled, your heart thrilled with “compassion for the ignorant and them that are out of the way.” And enthusiasm from a good motive and in a good cause is noble and sublime. Nothing great or enduring has ever been done in this world without it. But sometimes, in the actual presence and conflict with difficulties, enthusiasm subsides, and is followed by a reaction. I imagine that the mind may grow terribly familiar even with the sights and sounds of heathenism. The freshness of one’s first impressions may wear away, the edge of one’s Christian sympathies be dulled and blunted by contact with the hard, unyielding, cross-grained material around. All of us ministers of the gospel, who know our own hearts, feel the hardening, secularising influence of a professional acquaintance with holy things. The veil that screens the Holy of Holies sometimes seems not so sacred to the priest who lifts it as to the people who worship without, nor the indwelling glory so awfully resplendent. If you would guard against this, let me entreat you to hear in mind the necessity, and to cultivate the habit, of close communion with God. You need to have ever freshly renewed impressions of the love of Christ in your own soul, if the spirit of the Christian evangelist is to be kept clear and undimmed, if your energies are not to flag, your pity and love to the souls of others not to be deadened and chilled. The flame of this sacred ardour must be often lighted anew from the altar. Live near to God. Maintain unbroken fellowship with the unseen Saviour. Let yours pre-eminently be a life of prayer. Removed as you must be from the wholesome influence which in a Christian land we take in as by unconscious respiration, breathing the malaria of a corrupt society, where monstrous shapes of evil stalk abroad in the daytime, you will need to be surrounded by a pure and holy atmosphere, in order to resist its insidious approaches. And this you have in the presence of Christ realised to the spirit through believing

prayer. Draw supplies of daily strength and grace and blessing out of his fulness. Seek that his Holy Spirit may dwell in you as a spring of all good and gracious influence; and thus, in the burden and heat of laborious days, in that stifling and tainted air in which myriads of souls wither into death, this perennial dewfall shall revive you in your faintness, keep your spiritual life healthy at the root, ever fresh and green.

Further, let me remind you of the necessity of holding forth in your own life an example of the holy religion which you preach. If it is always essential that the life of a Christian minister should be an embodiment or exemplification of his teaching, the remark applies with peculiar force to the Christian missionary. Multitudes will see you and what manner of person you are, to whom you can have no access, no opportunity of preaching Christ. Your lips must often be sealed, but your life may be always eloquent. Your speech may be strange and barbarous, but a holy life is a "living epistle," which needs no interpreter, no translation; which carries its meaning legibly impressed on the surface, which has currency and circulation everywhere, because written in that vernacular of nature, "known and read of all men," which alone survived the Babel confusion—so that it may speak to the heart that would be closed against the printed gospel. Let a crucified Redeemer, then, be evidently set forth in a life crucified to the world. Let the meekness and gentleness, the love and purity, of your Saviour be seen in some measure reflected in you, and thus, as in old time, some without the Word may be won by your holy conversation, your radiant, penetrating godliness.

You go forth as a teacher, but not the less are you to be to your life's end a learner in the school of Christ, pressing on to higher knowledge, to closer assimilation, growing in grace, advancing in holiness. Let the spirit of the great Missionary-Apostle be yours: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Thus only can you at once "walk in wisdom towards them that are without," and "be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." Look upon yourself as called to be not only a witness

for Christ, but also, in some sense, a representative of Christ, amongst those who will judge of the Master by the disciple, of the Lord by the servant. The history of the late disastrous rebellion in our eastern empire has furnished striking illustrations of the moral sublime in the spectacle, often repeated, of some countryman of ours, young in years it might be, isolated in the midst of a heathen population, suddenly cut off, by surges of raging mutiny, from help and refuge, yet calmly holding his post from day to day, maintaining the dignity of his name and his birthright, overawing his enemies by sheer force of character and strength of will. It was the feeling that he, weak and solitary man as he was, stood for the time as the representative of that dear country, so distant and dim; that a great trust had been committed to him—his nation's honour, his sovereign's right—that nerved him through many a week and month of trial. But I think there is a spectacle sublimer still,—some lonely evangelist going forth on his mission of charity into the thickest crowd of pagan life, coldly looked upon, if not derided, by many whose sympathies should be with him; hoping for no earthly reward, no honour from men, seeking no wreath of laurel nor cross of bronze, seeking only to save human souls from perdition, and sustained through a life of toil by the thought that he is set there for Christ; that the honour of his Redeemer is given to his keeping; that all that a heathen people know of Christianity is what they see in him. This is the spiritual sublime. These are the deeds of valour and chivalry in the great battle against the powers of hell, that stir the spirits of Christian men, that are enshrined in the memory of the church, and, written down by recording angels, are emblazoned in the annals of eternity. And if, in the lower sphere of moral influence, we know that there is such a power in one master-will as shall rule and sway the herd of common minds, how encouraging to the Christian missionary is the thought that it is a living influence—the might and energy of the Divine Spirit going forth from him—on which he may depend; so that he can "labour mightily, according to the grace which worketh mightily" in him, and do his life-work, saying, "Not I, but Christ liveth in me." If to you to live be Christ, we can say "Be of good cheer; be strong in the grace that is in Christ Jesus.

Be filled with all the fulness of God, that you may be thoroughly furnished for every good work, and armed from head to foot for your holy warfare."

It is, I think, a matter of congratulation that you begin your missionary life at a crisis when, if we read the signs of the times aright, the lands of further Asia are on the eve of great providential changes. Streaks of auroral light shoot up through the darkness, as if a glorious morning were at hand. We have seen the wall of China thrown down, like that of Jericho, in a moment to the ground; and if this has been done by men's hands working out their own ends of secular policy, we know that God can appropriate and adapt their work to his ends of spiritual good—that rulers, and statesmen, and warriors, while they think that they make history, are only constructing it on lines which the God of history has laid down.

You will bless God that he has appointed your term of service to fall at such a time. Accept it as a token for good—as a pledge of blessing. And labour in all the confidence it may inspire, expecting great results, believing that you may see greater things than these. Is anything too hard for the Lord? If China has been opened in an hour, may not a nation be born in a day? Yet be not discouraged if success be not so immediate or so rapid as you might desire. God has trained his best servants by the discipline of trial, taught them their need of patience, of simple and absolute dependence on himself. The history of our own mission supplies us with an illustration. If its latter end has greatly increased, its beginnings were very small. The sower of the precious seed was taught to have long patience for it, and not till after years of anxious waiting—solitary, agonising prayer that never will be known on earth—did he see it quickened into growth and fruitfulness by the early and latter rain.

And here let me congratulate you on the fact that you are to be associated in your future work with a band of dear and honoured brethren, devoted servants of Christ, already seen to be acceptable to God as they are approved of men. You will be welcomed into this godly fellowship, you will profit by their experience and counsels, you will be supported by their hearty co-operation. As a missionary of Christ, it is not for me to give flattering titles to any man, or to use

the smooth and shallow phrases of compliment; but I believe that when the present time is history, and the men of the present shall have passed away, other times and other men will confess that amongst those in whom the fire of apostolic zeal has gleamed with its purest flame, he must be ranked who was the first missionary sent forth by our church to China. Long may he and his brethren, and you, their latest, not least valued, associate, be permitted to labour together; and, sharing the same duties and trials, may you inherit the same recompense of reward.

Go forth, then, my brother, in the strength of the Lord God, to serve him in this high vocation. Be sustained by the thought of its encouragements, be chastened and sobered by a sense of its responsibilities. Henceforth life puts on a grave and solemn aspect to you—that of arduous labour, of long-enduring patience, of self-devotion and self-sacrifice. You stand before this Synod of Christian Presbyters as one "baptized for the dead." Seeing you, we think of one who stood before us three short years ago, in the prime of manly vigour, with the seal of a rare saintliness impressed upon him, gentle yet ardent—one who had learned to count all the world could give (and it had given him much) to be loss for Christ. One thing remained, that he should not count his life dear to him, so that he might finish his course with joy. That course is finished now; his earthly work is done. He has entered into rest, leaving to us a beloved name, and that best of legacies, a bright example. Long will it be before the name of David Sandeman shall cease to be dear both to the Church of his birth and that of his adoption.

We know not what the future may have in store for you—that earthly future, which is so dim, and may be so brief. But whatever it may be, rest assured that our warmest sympathies are with you; and in hours of loneliness or depression in the land of the stranger, think of us as owning the sacredness of the tie that binds us from this day in one Christian brotherhood. Think of your sorrows and joys as being ours, and of the prayers of our sanctuaries and households ascending, that "the blessing may be on the head of him who is separated from his brethren," that you may win many souls to Christ.

And we know what the true Future

must bring to all who have followed Christ, fought the good fight against sin, and "served the will of God in their generation." You have "put your hand to the plough;" may God help you to hold it with a steady hand, and a forward, upward-looking eye, to draw the furrow straight to the end of the field, so that when the Master comes forth at evening to meet his willing, weary labourers, you may hear him say, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

We "commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

ADDRESS TO THE PEOPLE.

It now only remains that I address a few words to you, the Christian people, who have come together to witness the solemn proceedings of this day. I know that I am speaking to many who have been attracted hither by other motives than those of idle curiosity and transient interest. You have seen one set apart to the Christian ministry, not, as in ordinary circumstances, in connection with a special pastorate, but to "do the work of an evangelist" among those who cannot pray for him, because they pray not for themselves. Wherefore it follows that you—I address myself particularly to the members of the church which sends him forth—have a special duty to perform in his regard. Not so close, it may be, not so personal, as the tie which binds a congregation to him who breaks the bread of life among them, but surely very real and very sacred is the tie which binds the members of a church to its missionaries among the heathen. It would be wretched selfishness if the citizens, in time of war, thought only of the watchman on their own walls, or the sentinels at their own gates, if their thoughts were not often with the soldier at the lonely outpost, or on the distant frontier.

I am sure that all of you will follow our brother with your earnest sympathies, with your fervent wishes for his welfare and success. Let your sympathy be something more than sentiment, otherwise it is barren and forceless. Let it be grafted on the stem of Christian love, that it may be fruitful in Christian deed, in active interest, in liberal support, in strenuous endeavour. Let your wishes

flow in deep channels of prayer, otherwise they only run to waste. Show that you recognise your personal interest and relationship in one who has willingly severed himself from the associations of home and kindred, and consecrated his life to a work dear to all to whom Christ is dear. Let me ask you to give his name, and the names of his brethren, a separate and frequent place in your household and closet devotions,—not to be satisfied with praying generally, for all who labour in the outfield of heathenism, but to pray pointedly, specially, for him and them. The whole Church remembers the whole missionary brotherhood, the soldiers of the faith "encamped in the open field," in its Sabbath worship. Each Christian should feel that one or more of these witnesses for Christ should be remembered by name; that our own missionaries should be pleaded for, with concentrated fervour and urgency, as we pray for kinsmen and brothers in blood, born in the same household, nourished from the same breast.

And let no man think lightly of the power of prayer. The Apostle could tell the Church of Colosse that their absent pastor Epaphras, the sharer of his Roman prison, "laboured fervently" for them in prayer, and, perchance, laboured thus as successfully in exile as in his season of open and active usefulness. Thus, you may labour effectually for him who is spending far away his strength for the common Master, Christ; thus, unconsciously, you may be cheering his heart, and holding up his hands in moments of faintness and despondency; and the supplications ascending from some English dwelling may be returned in dews of refreshing on his head, in showers of blessing on the heathen homes of China.

Speaking as I do to many Christian parents, I may mention that a most gratifying feature in the history of our Chinese Mission has been the interest taken in it by the children of our church, and the announcement in the Foreign Mission Report of the sum contributed by them during the past year was received by the Synod with joy and thankfulness. Such offerings are not to be estimated by their money value. Their true worth lies in their being indications of sympathies beginning to be awakened, of influences at work which, by God's blessing, may help to mould and stamp the character, giving the tender mind a

Christian set and growth, and unfolding in after days into the wholesome habits and genial activities of a life consecrated to the service of the Redeemer. Some little Samuel, thus brought by his mother to the door of the Temple, may learn to linger and to pass within, may early hide within its sacred shadow from the evil of the world, and find his life-home and his eternal dwelling there.

And let me, ere I close, remind you, that if really interested in the advancement of Christ's kingdom on earth, you have a solemn duty in connection with it, each within his own immediate circle of influence. Every Christian is called to be a "fellow-worker with God" in his own congregation, his own neighbourhood, his own household, his own heart. Here in England, as in China, many are "perishing for lack of knowledge." Do your best to enlighten them. Here, too, are "multitudes scattered abroad as sheep not having a shepherd." Go after them, and try to bring in some wanderer to the fold. You ought to do this, if you would preserve your spiritual life in health and vigour. You must do it, if you would be faithful to the conditions on which your Christian privileges are enjoyed, and true to Him who redeemed you and bought them for you with his blood. No one can consistently pray for the coming and the triumph of that kingdom in pagan lands, who is not seeking, in a daily walk with God, its hallowed supremacy in his own heart; who is not, within the range of his daily influence, doing his uttermost to extend it. Be it yours to combine direct Christian endeavour with comprehensive Christian sympathy; the far range with the practical aim; the active, willing hand with the devout and pleading heart; and thus you will be doing something to speed its coming and secure its triumph, and at the same time entering more and more into the present possession of its glorious hopes and promises. Amid gathering clouds and thickening portents, rumours of war disquieting the nations, and mustering hosts about to be hurled against each other in deadly conflict by the princes of this world, let us turn away to pray more fervently for the great Regeneration, which shall bind nation to nation and man to man in peace and concord all over the earth. Blessed promise that speaks to us amid the uncertainties and fluctuations of these anxious days—"Wisdom and knowledge shall be the

stability of thy times, and strength of salvation." May the Lord hasten it!

GEMS FROM ARNDT.—No. 4.

THE CRY OF THE FORSAKEN.

A GRIEF that knows no sweet assuaging,
Has piled the waves that round me be,
And in my soul is also raging
A great, and cold, and stormy sea;
Wild impulses along it bear me
From north to south, from east to west,
And serpent-like they fiercely tear me,
While I pursue my aimless quest.

In densest clouds my heart lies buried,
Of old with all effulgence bright,—
So full of God's own Holy Spirit,
So full of God's own blessed light;
The world no smallest glimpse of gladness
Imparts to streak the murky gloom,
And oft I sigh in boundless sadness,
"Would thou wert resting in the tomb!"

For oh! my God has me deserted,
Because I first deserted Him,—
And thus it is that broken-hearted
I sweep life's surges drear and dim.
Amid the waves that round me welter,
The joy is lost I knew of yore,—
And how can I regain the shelter
Of childlike peace on safety's shore?

O Thou that to this land of sorrows
Didst come from endless love on high,
That gave Thine own existence for us,
That brought all blessings from the sky,
That bled upon the cross suspended,
That bore the piercing thorny crown,—
Be Thy right hand to me extended,
And on me look in merey down!

O cheer my darken'd lot terrestrial,
Of grace and light Thou only source,—
And to the golden gates celestial
Still onward guide my pilgrim course;
Let all my sins find full erasure
From that dread record kept above,
And up through Thy serenest azure
Wing me to worlds of life and love!

J. J.

Gateshead.

A GREAT TRUTH.

IN vain do we seek to awaken in our churches zeal for missions as a separate thing. To be genuine, it must flow from love to Christ. It is when a sense of personal communion with the Son of God is highest that we shall be most fit for missionary work, either to go ourselves or to stir up others.

If we allow it to become a business of dollars and cents we shall see no results. "Find preachers of D. Brainerd's spirit," said John Wesley, "and nothing can stand before them; but without this, what can gold or silver do?" Let gushing affection to the Lord Jesus Christ become the ruling passion, and it communicates the thrill of evangelical zeal to every member of the electric chain.—*Dr. Alexander.*

THE PROCEEDINGS OF SYNOD.

WE now proceed to supplement the brief abstract, given in last number, of the proceedings of Synod, and in doing so we shall confine ourselves mainly to the discussions of several important questions immediately connected with the welfare and progress of the Church. First in order we come to the

Home Mission.

Mr. Paterson moved the adoption of the report. He said, this mission had three objects in view—to help ministers in poor circumstances, to provide in some measure for aged and infirm ministers, and to provide for church extension. He thought it was not fair to give the committee so much to do. But for the labours of this committee, very many of the congregations must have wanted ordinances in connection with the Church. With regard to the first object of the committee, he would call the attention of the Synod to some rather startling facts in regard to the circumstances of some of the ministers of the Church, especially in the north. He found that in one Presbytery the average income of each minister was £101 per annum, and in that Presbytery there was one minister getting £120. In another Presbytery the average income of the ministry there was £93; and in that Presbytery there was a minister getting £200 a year. In another large Presbytery the average income was £108; one minister in that Presbytery got £210 and another £125, so that, the average being only £108, there were several ministers who were getting less than £100. Looking to the sources from which the income of these ministers was derived, he found that in the first Presbytery to which he had referred, where the average stipend was £85, the average grant from the Home Mission was £12 a year; from Lady Hewley's Charity, £4. In the next Presbytery referred to, the amount of stipend given by the congregations was £83, from the Home Mission £8, and from Lady Hewley's Charity £5. In the other large Presbytery to which he had referred, the congregational support given to the ministers was £96, from the Home Mission £10, and from Lady Hewley's Charity £2. There were 28 ministers in these Presbyteries to

which he had referred, and the average income of the 28 ministers, being a third of the whole ministry of the Church, was £109 from all sources. That was certainly a miserable income. Even the large and more wealthy congregations did not give to their ministers what they ought to give. He could not be suspected of speaking on his own behalf, his own congregation having taken away every ground for any such suspicion. With human nature constituted as it is, it could not be expected that they would get a large supply of students if the chance be that they were to receive something like £100 a year to live upon. It was all very well in times of persecution that ministers should approve themselves in suffering and fasting, but in these times they that preach the gospel should live by the gospel. He believed that the contributions necessary for the object of increasing the salaries of the ministers could be got, and would be got. They had only to go and tell the people the true state of the case, and that the Church was resolved that her ministers should not be starved. He was quite sure that if this were done there was not one congregation but would at once increase their contributions both to their own ministers and the general funds.

Mr. Alex. Gillespie expressed his anxiety to co-operate in any feasible scheme for remedying the glaring injustice of inadequate salaries.

Dr. Munro, Manchester, was not quite sure about the proposal to erect associations for this purpose. The gold digging of Ballarat was well worth digging, and yielded a good deal. A friend of his prospected the Grampians, and found gold there too, but not worth the digging. In Regent Square Church, which had got the cream of the Scotchmen in England—"No, no;"—well, if it is not the cream, I am sure it is not the skimmed milk. (Laughter.) For thirty years it has had the power and prestige and means by which always to collect the largest number of the best-conditioned people that came from Scotland; it had the best elders, and Mr. Gillespie one of the best of the best. (Laughter and cheers.) He was not going to be like the man's wife, "aye contrar," but he wished that no blame be attached to congregations which could not produce such a mine of wealth as this. Associations

might be multiplied too far, for in some congregations they could not get people to work them. What the Synod should chiefly look to was to stimulate the liberality of the congregations which were not self-sustaining, for many congregations were always anxious to give as little and get as much as possible. When he lived in Ayr there was a burial, and as the company who carried the coffin were toiling up a hill, one man said to his neighbour, "Hech, John, this is heavy wark." "Ah," says John to James, "do ye lift? In gaein up a brae I aye lean." (Laughter.) There is a great tendency to lean, and I think the great part of the burden should be laid upon the people themselves.

Mr. George Duncan, Elder, felt that the Church was under a debt of gratitude to Mr. Paterson for bringing this matter before them, for he believed that the Church only required to know the state of matters, in order to take means for remedying the evil. He felt satisfied that the Church would never be in a healthy position till the ministers had at least £150 a year. The ministers themselves should not shrink from telling the people what was their duty to themselves. He was persuaded, further, that before there could be a proper and steady maintenance for the ministry, there must be associations in the churches generally. (Hear, hear.) It might not be possible in all congregations, but he believed they could be and ought to be formed in seven-eighths or nine-tenths of them. If the fund depended upon congregational collections, it might come up to the proper height occasionally by a spasmodic effort, but there could be no permanent and reliable provision for the ministry without the formation of associations. He had much pleasure in seconding the adoption of the report.

Mr. Henderson, Hexham, approved of the scheme proposed in the report, but protested against scheme after scheme being brought forward, adopted, and yet ultimately abandoned, as had been the case in instances he could mention. He would much rather that there were fewer schemes, and that such schemes as they had were fully carried out. If he saw any prospect of this motion being carried out through all difficulties, he would give it his hearty support. But when he saw the feeling of some of the Elders who had spoken, and others, he was hopeful of some result. Personally, he was in favour of a Sustentation Fund, but the obstacle to this and other desirable objects was the existence of debt upon many of the congregations, — a debt which must be wiped off before associations could be formed and carried out with effect.

Dr. Hamilton said that the time had now fully come for the adoption of a feasible

scheme for the better support of the ministry. Mr. Paterson had made the *onus* to fall heavily on congregations, and he was sure, from what Mr. Paterson had said, that there were some congregations not doing their duty; and he believed that, in some cases, assistance to congregations might perpetuate languor and inactivity on the part of these congregations, but he feared that members of the Synod were hardly doing their duty to one another. He felt that the only remaining hope for the schemes of the Church was the formation of associations, and he thought that those ministers in whose congregations there were no associations were not doing justice to their brethren in not affording their congregations an opportunity of giving for the benefit of their poorer brethren. Was it right for those who were in more pleasant places, for the sake of a crotchet against associations, to stand in the way of their congregations doing what they would delight to do? One well-conditioned congregation of 700 members was giving at the rate of 4d. a head annually. He would ask the minister of that congregation, with all affection, whether he felt no compunction when he thought of his own comfortable circumstances, and of how little his congregation was doing for poorer brethren? He would put it to another minister in the Presbytery of London, placed over a congregation which, by its own admission, contained the greatest number of wealthy people in any English Presbyterian congregation, whether they should not allow some of their wealth to flow out to help their poorer friends? It is possible, even in our Presbyterian Church, to continue a system of congregational selfishness. If congregations were never taught the lesson of looking beyond self-interest, ministers might reap as they had sown, when that selfishness might be manifested in their own case in the time of old age or infirmity.

Mr. Welsh, Liverpool, said that both in the pages of the "Messenger" and in the Synod, free remarks had been made upon his congregation. It had been said that the congregation might be attacked with apoplexy if it did not get exercise. The wealth of his congregation was in the session and among the deacons, and though a large congregation, they were chiefly poor people, and not at all of the same class of wealthy people as in Regent Square. (Laughter.) It was represented that he was very selfish, but he could frankly say that he was almost ashamed to take so much stipend when other brethren had so little. He was quite of Dr. Hamilton's mind, that they ought to do more in Canning Street Church, Liverpool. He was quite of opinion that ministers should support one another in the way

of a Sustentation Fund, though he did not see just now how it was to be done. He was not quite sure whether the plan of associations was the best. He was told that in the Independent congregations in Liverpool, it had been found that boxes placed at the church doors brought in more than the former plans, by which the donations were neither so spontaneous nor so secret. He believed that this was the better way, if the people were just trained into this mode of giving by their ministers from the pulpits. He would say thus publicly and most sincerely, that if the Synod would mature a plan by which his own stipend and the stipends of other ministers of large congregations would be diminished, and the stipends of country brethren increased, he would enter into it heartily.

Dr. Hamilton said that he was sure that if Mr. Welsh would just go up to his pulpit and say to his people that he was ashamed to take his stipend while the congregation did so little to raise the small stipends of his brethren, and that he really could take no more stipend from them until they did something for their poorer bretheren—if Mr. Welsh would just do this, he was quite sure that would settle the business.

TER-CENTENARY OF THE SCOTTISH REFORMATION.

Dr. Lorimer introduced an overture from the Presbytery of London on the subject of celebrating the ter-centenary of the Reformation. He said—The first suggestion about this ter-centenary was made at our own College. At the beginning of last year our students consulted on the subject, took it up warmly, and communicated with a students' auxiliary to the Scottish Reformation Society in Edinburgh, consisting of students of the Free Church and of the United Presbyterian Church, and some of the Established Church. These young men entered into the proposal cordially, and the fruit of this was that the Free Church Assembly appointed a committee, to arrange with any committee appointed by other bodies. The Synod of the United Presbyterian Church also appointed a committee, and the object of this overture is to appoint a committee of our Synod to co-operate with other committees which have been and may yet be formed, in order to bring to pass a satisfactory celebration of the Scottish Reformation in the course of the year 1860. We must say of the Presbyterian Church of Scotland that in a special sense she is the mother of us all. Personally, almost the whole of us are connected, either directly or indirectly, with the Presbyterian Church of Scotland. To us, therefore, commemoration of the very birth of that Church, the great and marvellous event of

the Scottish Reformation—marvellous it must appear to all acquainted with its history, and the nature and number of the obstacles which opposed its progress, and yet established in the purest form of any Church in Europe—when we think on these things, we cannot but feel a deep interest in every page of the history of that Church, and cannot but be prepared to co-operate most heartily in this interesting service. It is a religious duty, incumbent upon us by the Word of God, that we should remember the marvellous works of the Lord. "The works of the Lord are great, sought out by all that have pleasure therein." We know what care was taken that the Jews should never forget the great deliverances wrought for them; and ought not we to commemorate the deliverances wrought for the Church in gospel times? The advantages of such a celebration are not merely speculative. The German Protestant Church in 1817 commemorated the commencement of the Lutheran Reformation in 1517; and it is a common thing to hear the best men in Germany expressing their thankfulness for the great spiritual blessing which flowed out of the services in which the whole Protestant nation of Germany engaged at that time. In 1830 they commemorated also the drawing up of the Augsburg Confession, and next year it is their intention to commemorate the death of Melanethon, by erecting in the great square of Wittenberg a colossal statue as a companion to the the statue of Luther. This very year, next month, the French Protestants are to be engaged in the ter-centenary of their Reformation. It is peculiarly becoming, therefore, and interesting at the present time, that we Presbyterians in these three kingdoms should manifest a deep interest in the services proposed to take place next year. No doubt great benefit will be derived by us and all who take part in it, from this celebration, by rooting more deeply into our hearts Reformation principles. At the present time, when we have every reason to look forward with serious misgivings to the development of Popery in our land, we should improve every opportunity of strengthening in our own hearts and in the hearts of our people our attachment to Reformation principles. I think also important benefits would arise to various branches of the Scotch, English, and Irish Presbyterian Churches, in bringing them more closely together, and awakening a more intense and practical brotherly feeling among them all. (Hear, hear.) In the celebration of the birth-day of their common mother, they cannot fail to have their domestic affections strengthened. Opinions will differ as to the shape which the celebration shall assume, though I dare say it may be thought that we should not separate without erecting

some monument, architectural or artistic. For my own part, I would wish to see a literary monument. I would like to see some literary vindication brought forward by a competent hand—a vindication of our Reformers from those aspersions which have been so freely cast upon their memory by historians who had no connection and no sympathy with the Presbyterian Church. And I think you will agree with me that there is one man in our church who is the very man to be entrusted with that important task. In fact, my excellent friend, Dr. M'Crie, has taken occasion, not as his main subject, but collaterally, to come forward with a vindication of our Reformers. But I could wish that on such an occasion Dr. M'Crie should be invited to prepare such a work as I have indicated. I should like to see a vindication of our Scottish Reformers from the charge of democratic ignorance and semi-barbarism. The leaders of the movement were really the intellectual aristocracy of Scotland at that time, were the best scholars of their time, and had enlarged sympathies with all the most liberally cultured of the period. It would also be interesting to trace the relations between the Reformers in Scotland, Switzerland, Germany, France, and England. We have the materials now to show that the Scottish Reformation was but one link of a movement which spread itself over the larger part of Christendom. I should like also that a complete collection of the writings and documents of our Reformers—which we have never yet procured—should be compiled. In that way, we might have a literary monument. Some might like an institutional monument, such as a new Scottish Reformation Society, or an extension of the existing Society. But these are matters of detail for future consideration.

Dr. M'Crie said, I would venture to throw out a suggestion to which I gave expression formerly both at the Synod of the Presbyterian Church in Ireland and at the Assembly of the Free Church. It has struck me as very desirable, particularly in England, that we should endeavour to impress in every possible way on the public mind the fact, so frequently referred to, that, though we are a small body in England, yet we belong to a body which is one of the largest and most extensive in the Protestant Church; and that, for this purpose, it would be very desirable that we should have some convocation of leading representative men from all parts of the Presbyterian Church called to London, and that this convocation might meet about the same time with the other ter-centenary celebration proposed. I have had correspondence on this subject with several brethren in different parts of the world. I found that in America it seems to have excited a little attention,

and that brethren there are willing to come to such a meeting if it could be held, and are anxious to ascertain whether there is likely to be such a meeting, in order that they may make suitable arrangements. The idea is that there should be such a meeting held in London during the period of the May meetings in 1860, and that there should be invited to this meeting some of the leading and influential ministers belonging to the different Presbyterian Churches in Scotland, Ireland, on the Continent of Europe, and in America. And I think that when we begin to cast our eyes around us we will be at no loss to recollect names that would really reflect credit on the Presbyterian cause, if we could prevail upon the persons to come forward. We have, for example, in Scotland, such names as Dr. Cunningham, Dr. Candlish, Dr. Buchanan, and others. In Ireland, we have the name of Dr. Cooke, who, I may say, is willing to come. In America, we have such a man as Dr. Alexander, and Dr. Murray, of Elizabethtown, well known as "Kirwan," and who is also willing to come, and writes me that he will delay his visit to this country till next year if the celebration is to take place. On the Continent, we have D'Aubigne, Monod, Pelatt; and Holland, too, could send worthy representatives. And I would not exclude, of course, other names, belonging to other denominations of Presbyterians. The United Presbyterian Church of Scotland would furnish us with men well known to many Presbyterians in London. With regard to the Established Church of Scotland, I have no doubt there are some liberal-minded men in her communion who would be willing to come to such a meeting as this, which would just be a grand representative meeting of all Presbyterians from all parts of the world, met on the common ground of Presbyterianism, to give an exposition of the principles of Presbyterianism, a resumé of the history of Presbyterianism, the statistics of Presbyterianism in those countries, and communicate interesting information with regard to the progress and success of Presbyterianism in those countries; to join together in expressing mutual sympathy, and showing that, though different branches, they still belong to the same grand Presbyterian tree, and all acknowledge ourselves therefore as belonging to one Church. It would bring out the unity and catholicity of Presbyterianism, the fact of its great extent, and the fact that wherever it has prevailed it has been most successful in the way of converting souls and extending the kingdom of the Lord Jesus Christ; and that, as a system of religious polity, it has been a great success in many countries. In this way, we might hope, looking to ourselves, to

produce a good impression in our own favour in England, where we are apt to be looked upon as a mere small sect. So far as I have corresponded with Presbyterian brethren in different parts, they are all very cordial; and though feeling a peculiar interest in Presbyterians in Scotland, we cannot forget that we belong to the great Presbyterian family.

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

Dr. M'Crie, in moving the adoption of an overture from the Presbytery of London, recommending a Committee to endeavour to bring about a union with the United Presbyterians in England, said,—I will not surely be suspected of proposing any measure calculated to endanger this Church, when I say that it is surely our duty to do what lies in our power to bring our brother Presbyterians together in this country. I need say very little, therefore, in support of this overture, which simply proposes to open the door for negotiations, and to show a desire on our part at least to come to a mutual understanding with our brethren of the United Presbyterian Church in England. There are difficulties, perhaps dangers also, in the way. I will frankly acknowledge that, so far as I can see, the chief danger is on the subject of doctrine in the United Presbyterian Church. I have very little fear with regard to other points, for I think that, placed as we are in this country, we should look over those disputes and controversies which have taken place, particularly in Scotland,—say, for example, on the Voluntary controversy. I think that, placed as we are in England, we are somewhat in the same position as our brethren in the colonies, who have been already united together, and have been so on principles that involve no sacrifice on either side. Our brethren in Australia have united together, and in other places, I believe, union has been, or is in the way of being, accomplished. I need not say that it is highly desirable, on many accounts, that we should not stand aloof from each other. In England, the differences that divide us are perfectly unintelligible to the English mind, and it is of great importance that we should be united for the purpose of mutual co-operation, for the purpose of having congregations in different places to which we can recommend our members, and in this way furnish them with the means of grace; whereas, at present, for example, many Presbyterians who come up to London find themselves located in a part of the city where they are at a great distance from the English Presbyterian Churches. These never think of joining themselves with the United Presbyterian Churches; and the members of the United Presbyterian Church,

on the other hand, who come up in great numbers to London, if they do not find themselves in the immediate proximity of one of their own Churches, are in danger of being swallowed up by the larger Dissenting communities around them. We are in this way losing multitudes of Presbyterians from year to year. Desirable, however, as union is on this and many other grounds, I acknowledge that there are difficulties in the way which will require to be provided against, and dangers which will require to be guarded against. It is needless to disguise the fact, that in the United Presbyterian Church in Scotland there has been lately a controversy relative to the doctrine of the Atonement, and that that controversy has not been settled in that Church in a way which gives us entire security for the soundness in the faith of those belonging to that Church. It would be necessary, therefore, in any basis of union that may be framed between us, to have some security upon that subject. We are all of us Calvinists, and faithfully adhering to the standards of our Church on that point. But I do think that this difficulty may be removed, and I sit down simply by suggesting it as a most desirable thing in itself, and an object to be aimed after; and I would, therefore, propose, that we appoint a Standing Committee in order to carry the object into effect. (Hear, hear.)

Mr. Clelland had no hesitation in saying that the time had come for a union of the three evangelical Presbyterian bodies in England, and he had no doubt that if a Committee were appointed to confer with the United Presbyterian body, it would be found that any differences which existed between them were more in expression than in reality.—Mr. Chalmers held strongly the principle of a national establishment of religion. But he believed that the United Presbyterian Church maintained the headship of Christ over nations, and that magistrates were bound to serve him in their official as well as their private capacity. The difficulty was this, that the United Presbyterians held that the State, in the discharge of its duty to the Church of Christ, must abstain from any measures involving force in the support of that Church; and they held that when the State drew public money and handed it over to the support of the gospel, they introduced the principle of compulsion, which is repudiated by the gospel. But neither this Church nor the United Presbyterian Church was ever likely to have the question of State Endowment practically raised so far as they were concerned, and he cordially supported the overture.

Mr. Duncan (the clerk) said, that he had come to be of opinion, that union with the

United Presbyterian Church was practicable and proper, though he had been formerly opposed to it.

Mr. Alexander said, that he would not oppose the motion; but he remembered an able speech by Dr. Munro in this place, in which he went into the whole question. That speech would require to be repeated when the proper time came.—The motion was then agreed to and the Committee appointed.

YOUNG MEN'S UNION.

The following Memorial was presented from the Young Men's Societies' Union:—

The Memorial of the Union of Young Men's Societies, in connection with the English Presbyterian Church in London, humbly sheweth:—

1. That a large number of young men annually leave their homes in the provinces, to reside in London, with a view to gain a livelihood.

2. That the temptations which beset young men on every side, and especially on their arrival in the Metropolis, are most powerful, insidious, and dangerous, and present themselves in such ensnaring forms, that many are unaware of their real danger until they find themselves entrapped.

3. That many of those with whom their ordinary business brings your memorialists into contact, choose their companions without regard to their own highest interests, and cannot therefore be expected to care for the well-being of others: your memorialists have, in consequence, formed themselves into societies to which young men are heartily welcomed, and where that love of companionship, implanted in every bosom, but especially strong in the young, may be gratified in the formation of friendships of which they need not be ashamed.

4. That besides affording opportunities for acquiring associates who are at all times ready to lend their aid in what is right, our societies have for their object the *religious, moral, and intellectual improvement of the members*; and your memorialists believe that their efforts in this direction have not been without many benefits both to the persons frequenting such societies, and to the church itself.

May it therefore please your reverend court "strenuously to recommend" (as you have already done) "the ministers and members of our church to furnish young men about to leave their homes for the metropolis with letters of introduction to the secretaries or other members of this union, in order to secure for their young friends congenial society, suitable lodgings, and that kindly Christian counsel of which young strangers arriving in this city stand so much in need.

Your memorialists would further pray that, in view of the premises, your reverend court would urge on the various Kirk Sessions throughout the country, the desirableness of organising and fostering institutions having similar objects in view to those assembling here, as your memorialists feel assured that such agencies would form a link between the Church and her youth, which would greatly tend to their mutual advantage.

And your memorialists will ever pray, &c.

Signed on behalf of the Union by

J. R. ROBERTSON, *President*.
 THOMAS SHARER, } *Hon. Secretaries*.
 JAMES GRANT, }

29, *Queen's Square, London.*

13th *April, 1859.*

Upon this it was moved:—"That the Synod, having heard with much interest the memorial of the Union of Young Men's Societies in London, and having also listened with pleasure to the testimony now borne by ministers and elders to the usefulness of these and similar associations in connection with their congregations, hereby expresses approval of the appeal thus made to the court by the Union, and recommends to all Presbyteries and Kirk Sessions the adoption of such steps as may appear to them from time to time most likely to favour the establishment of Young Men's Associations in connection with our churches wherever practicable, and to promote in the different localities the laudable objects aimed at by these institutions, and referred to in the memorial."

Mr. Robertson, on moving the adoption of the above resolution, earnestly recommended the ministers and members of the Church to furnish young men, about to leave for London, with letters of introduction to the secretaries or other members of the Union.—Mr. Ballantyne seconded the motion, which was further enforced by Mr. Henderson, Hexham.—Mr. Duncan, the clerk, spoke of the great value of such Young Men's Societies, and expressed the hope that the reporter for the *Scottish Guardian* would notify the ministers of the Presbyterian Churches in Scotland of the importance which this Synod attached to their recommending their young men going to London to connect themselves with these Societies. Nothing could be better, both for the temporal and spiritual interests of young Scotchmen coming to London, than to be associated with the young men who were members of these Societies.—Mr. Inglis recommended that

ministers in the country should adopt a plan which he had found to be attended with advantage, viz., not only to give the young man a letter of introduction, but to write to the minister or other party to whom it was to be delivered.—Dr. M'Crie dropped another practical hint on the same subject, and Mr. Robertson's motion was then cordially adopted.

CONGRATULATORY ADDRESS TO THE
QUEEN.

Dr. Hamilton laid on the table the following address of congratulation to her Majesty:—

"To the Queen's Most Excellent Majesty.

"May it please your Majesty,

"The Ministers and Elders of the Presbyterian Church in England, in Synod assembled, would embrace the earliest opportunity to convey to your Majesty their humble but heartfelt congratulations on the auspicious event which has crowned the union of your august daughter to his Royal Highness the Prince Frederick William of Prussia, and which, whilst adding a new and precious element to the many mercies with which it has pleased a gracious Providence to enrich your Majesty, contributes another to the many links which bind the land of Luther to the lands of Cranmer, Knox, and Latimer.

"That it may please the Most High to adopt into His family your royal grandchild, making him an heir of His heavenly kingdom, and that He may continue to multiply to your Majesty, to your Royal Consort, and to all the members of your illustrious house, His mercies more and more, is the prayer of, may it please your Majesty, your Majesty's loyal subjects and most obedient servants."

(Signed by the Moderator.)

The following letter has since been received, acknowledging the memorial:—

Whitehall, 12th May, 1859.

SIR,—I have had the honour to lay before the Queen the loyal and dutiful address, which accompanied your letter of the 3rd inst. from the Synod of the Presbyterian Church in England, on the birth of her royal grandson; and I have the satisfaction to inform you that her Majesty was pleased to receive the address very graciously.—I am, sir, your obedient servant,

J. SOTHERAN ESTCOURT.

*The Moderator of the Presbyterian
Church in England, Manchester.*

PRESBYTERIANISM IN ENGLAND.

Dr. Beith, of Stirling, appeared as one of the deputation from the Free Church of Scotland, and in the course of an excellent address said:—It was impossible that the

Free Church of Scotland could have any other feeling than one of the deepest interest in the Presbyterian Church in England; and this not merely because of the almost identity of the two Churches, and the personal friendships which existed between their members respectively, but especially because of the importance of the position which the Presbyterian Church in England occupies. When he spoke of the importance of their position, he did not refer to their numbers, or to their worldly wealth, or to the opinion of them which was entertained by Englishmen. In regard to these things they might be weak, and he did not refer to them; but he did refer to their advocacy of great and important principles of truth,—their faithful advocacy of these principles in trying times, and amidst circumstances of greater disadvantage and suffering, in some respects, even than were experienced in Scotland. He went on to say that when one visits the religious institutions of the Continent of Europe,—when one enters cathedrals, and churches, and chapels, and witnesses there the unscriptural services by which Christianity is represented—services which insult and outrage the gospel of the grace of God, by professing to be its exponent,—it is impossible not to feel assured that the future of the religion of Europe and of the world is not to be seen in them. The triumph of the truth as it is in Jesus, when that comes, must make an end for ever of the idolatrous and impious, though gorgeous and imposing, rituals which abound throughout that ill-fated region of the world. The continued existence of the enormities which prevail can be accounted for, apart from Satanic agency, only by the universally prevailing popular ignorance. Again, when one visits the religious institutions of Protestant England—those of her Established Church—whilst he cannot but rejoice in the pure faith which prevails there, and in the many great and good, the many useful and honoured men who are to be found among her ministers of every rank, he is compelled notwithstanding, to come to the conclusion that the future of the religion of England and Europe and the world is not there. The Church of England seems to be proved in the times in which we live, as our fathers believed, to be a soil in which the Popery of the Continent of Europe springs up naturally, spontaneously, with more or less rankness, whatever pains may be employed to suppress or to conceal it. He did not mean merely that that Church is a soil in which Popery may take root, for that might be said of some of our Presbyterian and other Churches also; but that it was a soil in which Popery has already its concealed root, which, when favourable influences arise, when a good spring-time for them comes

are sure to spring up, notwithstanding all the efforts to prevent it of the good, and great, and faithful, and honoured of her ministers and friends. Because this is true, he did not believe that the future of true religion could be expected to be there, its constitution remaining in its present condition. In these circumstances, one turns with anxious eye to the various Dissenting bodies. And no doubt, in looking to them, much cause of grateful acknowledgment to God exists, that there are so many in those bodies by whom the gospel is fully and faithfully set forth, and who are made so extensively instrumental in gathering to Christ those who have been given to Him, and in cherishing them for the life to come. But, speaking of the future and of the changes which must come ere the kingdoms of the world turn unto the Lord,—speaking of the preparation of the armies by which the great battle of truth must be fought, he could not say that he saw the future of the religion of England in either of the two great Dissenting bodies of this country, as they are at present constituted. The want of cohesion in all classes of Independent churches, attempted to be provided for by congregational unions—which, after all, are but partially adopted by those Churches—seems to forbid the prospect, on their part, of those aggressive efforts which the time to come shall require; whilst the want of ministerial liberty and parity, and the presence of a measure of despotism, in the Wesleyan body—that great rival of the Establishment—seem to disqualify that form of Church polity for the work which will require to be done. He believed, therefore, that a great and important part of the mission of the Presbyterian Church in England was to maintain a testimony for the great principles of our Presbyterianism, in view of the approaching era of spiritual progress. And so, therefore, I look upon your position in this country as one of vast importance.

. I believe Presbyterianism is the aggressive power that will be available, when the time comes, for the great work that is certainly to be accomplished. We see what those principles and the application of them have done in Ireland. When obstacles which there still exist to the advance of Presbyterianism are removed, that Church would, no doubt, spread the true religion over all the land. And if our rulers, and all the Governments of Europe, were wise to see the great example which, in the case of Ireland, has been provided for them, they might learn what means God would have them to employ for driving back and expelling the false and idolatrous system which is the curse of all lands in which it exists. He believed that what is seen in Ireland would be seen in all lands where

Popery and the tendencies to Popery exist. It is no wild fancy to anticipate the gradual, if not the sudden, adoption of our principles in substance, he did not say under the name of Presbyterianism, and he cared not for a name,—by the Independent and other Churches of this country. If the Church of England produce its disruption—that which, for the sake of the gospel, and for the sake of the friends of the gospel in that Church, is a consummation most earnestly to be desired—our principles in substance would no doubt be adopted; our self-government, our rejection of all foreign authority within the sacred precincts of our temple, our united action, our admixture of the lay element in our ecclesiastical government, our system of watchful superintendence, not of each congregation of its own concerns merely, but of the Church generally of all the congregations which compose it, having reference to doctrine, discipline, ministerial faithfulness and ministerial energy, in short, all that distinguishes Presbyterianism, alive and active. From this arises the necessity for the strict maintenance of our distinctive position. There must be no doubt, when the time comes, where the model is to be found. There must be no doubt then, who the representatives and successors of the Church of Knox, and Melville, and Henderson, and Guthrie, and Thomson, and Chalmers, are in England. From this arises also the importance of adherence to what men may call small matters and non-essentials. The time for concessions and modifications of our system may come—he did not say that it would, but that it may. Certainly it has not yet come, and it has still to be waited for. Perhaps, when the spirit of life from God falls upon the dry bones everywhere, there will be few demands for modifications and concessions as to our system of Church polity. If such light and such intensity of spiritual conviction be given to the Reformers of the time that is to come, as was given to the Reformers of the times past, we may expect that there will be little difference in the views of the future from those of the past. If it may be said that there were giants in the days past, no doubt it will be said that there are giants again, when the times of refreshing promised come from the presence of the Lord. Therefore, the system which is nearest to that which the bygone worthies wrought out and consecrated, it may be believed, will be that which will prove most grateful to the revived Church of Christ throughout the world. We cannot forget, looking to this matter of non-essentials, as they are called, that when the people of Israel were put in possession of the promised land, and were made God's witnesses to all the nations of the earth, there were matters which might be so deno-

minated, as to which they received the strictest Divine injunctions. They were not to plough with animals of divers kind. They were not to wear raiment made of divers materials. Surely in these things, viewed in themselves, no moral principle was involved. In themselves they were matters of indifference. But, being practices which, however small in themselves, yet, if adopted, would tie on the religion which was from heaven with the idolatries and abominations which previously existed in the land, they were strictly prohibited. The application is easy. Let no one call such strictures bigotry. It is no bigotry to adhere sternly to truth in every form and every iota of it. If bigotry is to be spoken of in connection with the question, then bigotry is to be found, not in those who abide by the truth, but in those who demand concessions and modifications for their own sakes, from those who profess to sacrifice everything for truth. If it be alleged that Presbyterians assume too much in holding that they supremely have the truth, it is a significant fact that, of all Protestant bodies, they are the most numerous—that is, that of all who take the Bible alone as the rule of their faith, or who profess to do so, Presbyterians, all over the world, are the largest class. But, after all, let us never forget that the grand object is the preaching of the gospel. It is a blessed thought that the gospel is the provision of God against all the evils which afflict the world, and that to preach it faithfully and fully, and to provide that this shall be done in the time to come, as far as this can be done by us, is the sure way to do good in every sense to our fellow-men.

THE CLAIMS OF MISSIONS.

Dr. Murray Mitchell addressed the Synod on the claims of missions. He considered that a new era had now come in the history of missions. Some seventy years ago the Christian Church did nothing for missions. They then began to do something, and, in comparison with the nothing they had done before, it appeared considerable. But now the time had come for the Church of Christ fairly to consider this question,—What ought a living spiritual Church to do as to the evangelisation of the heathen,—as to the amount of effort she should put forth in this direction? The opinion of missionaries in regard to this question was very decided. Mr. Judson used to say that no congregation able to maintain ordinauces for itself at home was in a healthy state unless it had a representative abroad; in short, he thought that such a congregation should do as much for the heathen abroad as for themselves at home. However this might be, this he thought all would admit, that in comparison with what the Church might do

and ought to do, the amount of missionary effort yet put forth showed just a beginning. The Free Church of Scotland raised for Foreign Missions one-ninth of what was raised for all objects in the home field. The proportion varied in different congregations in an extraordinary way. In one congregation it was a fourth of what was raised for the home field, and the proportion diminished till it came down to one-hundred-and-fifth, and sometimes lower than that. The U.P. Church gave just about the same proportion—an average of about one-ninth. The Reformed Presbyterian Church of Scotland gave one-fifth. The Baptists gave one-tenth. Every member of the Free Church of Scotland contributed to the cause of Christ in Foreign Missions 2s. 10½d.; each member of the U. P. Church, 2s. 0½d.; each member of the Reformed Presbyterian Church, 2s. 6d.; each member of the Presbyterian Church of the United States (Old School), 2s. 8d.; but in other Churches it went lower down, and came to less than 1s. Then, looking to what was raised by these Churches for all Christian objects, as far as he could learn, the Church that gave the most for all objects, home and foreign, was also the Church that gave the highest salaries to its ministers, viz., the U.P. Church of America (Old School), which gave £2 2s. 3½d. for every member. The Secretary of the U.P. Church Missions in Scotland informed him that in proportion as any congregation had been led to take an interest in foreign missions, in that very proportion had the liberality of that congregation for all objects, home and foreign, been drawn out. The Secretary said in his letter—"I do not know a thoroughly missionary congregation—(that is, mission-loving congregation)—that is not prospering." If the result of advocating missions would be to diminish the stipends of the ministers at home, his mouth would be stopped; but his most thorough conviction was that the more a congregation became interested in missions, the more the heart was warmed in sympathy towards the ministers and every good object. Dr. Mitchell then referred to various means for fostering a missionary spirit in congregations, and recommended that, as in America, a missionary sermon should be preached at least once a year. Give us but a tenth of the means, of the activity, of the restless energy put forth in worldly affairs, to the cause of Christ, and then the most dazzling visions of prophecy shall, ere long, be accomplished to the full; the Lord will extend peace to his Church like a river, and earth shall take up the song of heaven,—“Salvation, and glory, and honour, and praise to Him that sitteth upon the throne, and to the Lamb, for ever and ever.”

REPORT OF THE COLLEGE COMMITTEE.

The following report was given in to the Synod by Mr. Ballantyne, of Trinity Church, London:—

In the summer of last year, possession was taken of the premises secured for the College in Queen Square, Bloomsbury, by a lease for twenty-one years, at an annual rent of one hundred pounds sterling. Before the business of the Session commenced, all the alterations necessary to adapt them to the convenience of the classes, and to the accommodation of the library, were effected with the strictest regard to economy. As they are situated in a quiet spot, in a central locality, and in the immediate vicinity of the British Museum and University College, it is believed that they possess as many advantages as can reasonably be expected in a building not erected with an immediate view to academic operations.

In connection with the occupation of the new premises, your Committee reckoned it expedient to convene a meeting of the friends of the College in the metropolis. Their invitation secured a large and respectable attendance. The position and claims of the College were earnestly set before the assembly. A warm and liberal feeling towards it was manifested. Fresh subscriptions and donations on behalf of its funds were given. The information then communicated, the interest awakened, the cordiality and zeal displayed, furnish good reason for the hope that the meeting will prove of considerable advantage to the Institution for years to come. And in this respect it is perhaps only an instance of what might be expected to flow from similar gatherings in large towns throughout the country.

The Session of 1858-59 was opened on the 5th October, 1858, when the introductory lecture was delivered by Dr. Lorimer, in the presence of the students, of members of the Presbytery of London, and of others interested in the progress of theological education.

The number of students at present in connection with the College is twelve. As this church, in common with the other Presbyterian churches in the land, has always required of entrants into the Divinity Hall a considerable degree of mental culture and classical attainment, it is pleasing to mention that they have all had the benefit of attendance in the literary and philosophical classes of some of the chartered collegiate establishments in the country, and are therefore in a position in which they may be expected to profit most largely by the prelections of their Professors, and to advance most successfully in the sacred studies

which they pursue under their direction. As the majority of them have this year passed into the Hall through the Presbytery of London, it may be right to mention here that the Committee of that Presbytery, on the examination of students, have borne high testimony to their scholarship and promise of usefulness in the office of the ministry. The Professors, also, have repeatedly expressed their sense of satisfaction with the preliminary attainments of the students, with the exemplary diligence and success that have marked their labours, and with the consistency of their character and conduct as aspirants to the work of preaching the glorious gospel of the blessed God.

One of the students now in connection with the College, Mr. Hugh Cowie, has been accepted as an agent of the London Missionary Society, and will shortly depart for the field of his labour in China, where he bids fair to prove himself an able and devoted missionary of the Cross. Two students, Mr. Duncan Fraser and Mr. David Fotheringham, have applied to the Presbytery of London to be taken on trial for license to preach the gospel; so that their services as probationers are likely to be soon available for the benefit of the church at home.

Since the last Report of this Committee was presented to the Synod, three who were then students have become licentiates of the Presbytery of London, viz., Mr. John Black, Mr. William Dunn, and Mr. James Henderson. After having served in various quarters, Mr. Black has latterly officiated at Monkwearmouth, with so much acceptance, that steps have been taken for his harmonious settlement as minister of the congregation there. Mr. Dunn has spent the whole term of his probation, hitberto, at Smethwick, and has so commended himself to the people there, that nothing but the trials through which they have recently passed, and the difficulties connected with the tenure of their present place of worship, has prevented the adoption of the ordinary course with a view to his ordination. Mr. Henderson regarded one of the colonies as the only field in which his enfeebled health would permit him to undertake the task of ministerial labour on which his heart was eagerly set.

Of the probationers of former years it may be proper to say here, that Mr. Sayburn still pursues his zealous work at Aneroft Moor with most encouraging results; that Mr. Boddie has recently accepted an appointment from the Colonial Committee of the Free Church of Scotland; that Mr. McIntosh has gone to Australia, under the instructions of the same Committee; that Mr. Walter Wright has been ordained minister of the congregation in Alderney; and that Mr. James Benvie has

been settled in the pastoral charge of the congregation at Warrenford.

The sessions of attendance at College have been hitherto divided into two, of four months each, annually; the winter session beginning in October, and ending in January; and the spring session beginning in March and ending in June. The Professors having found that serious inconveniences resulted from the suspension of the business of the College during the month of February, and from the continuance of its studies to the end of June, suggested the propriety of making the spring session follow that of winter in all but immediate succession, so as to do away with the vacation in February, and terminate the whole work of each year at the end of May. This proposal was laid before your Committee, and, after consideration, they deemed it expedient to give effect to it, at least, for the present: so that this year the month of February has found the classes in full operation. They trust that this sanction of the change in the terms of attendance will be approved by the Synod, and that if, on trial, it operates advantageously, the Supreme Court will enact its permanence.

The Institution, whose interests it is the honour of your Committee to promote, cannot, of itself, make men able ministers of the New Testament. It cannot give mental endowments which God has withheld. It cannot give the grace which men do not seek, nor furnish anything to supply the want of that grace. Its function is to cultivate and train the powers of nature, and to cherish and direct the life of grace in those that enter its halls, so that they may be prepared for the best exercise of their gifts and graces in the ministry of the gospel. The importance which the Synod attaches to this function has been declared by the establishment of the College, and by the course of study prescribed for its members, and by the appointment of the best and most learned men for their instruction. The importance which the people at large attach to it is shown by the eagerness with which they seek to obtain for their ministers men most richly furnished with treasures, from which to bring forth, from Sabbath to Sabbath, things new and old, for their edifying. And yet, because it discloses this function in quiet, because it is necessarily exempt from incidents that often draw the public eye and public sympathies to other departments of ecclesiastical enterprise, it is in danger of being overlooked, and of losing that measure of Christian consideration and support to which it is so eminently entitled. It is, therefore, the duty of your Committee to guard against such a result. They would, accordingly, appeal to the ministers of the

Church, who owe so much of their usefulness and joy in the vineyard of the Lord to their own theological training in one of the schools of the prophets; to the elders, who take the oversight of the flock of God, and who see that religious life revives and prospers, or languishes and declines, amongst their charge, very much as the ministrations of the pulpit are characterised by a high or low degree of excellence; and to the private members of the Church who expect a succession of faithful men to go out and in, breaking the word and bread of life amongst them, and who would fain see an increase of sanctified learning and power devoted to the extension of the Redeemer's kingdom, to devise and to execute liberal things for securing its maintenance and promoting its efficiency.

Your Committee feel that the College will not realise the expectations that have been formed in connection with it,—that it will not accomplish the object for which it was founded at first, and for which it has been since upheld,—until it proves itself the natural source to which the Church looks for the supply of preachers for its wants at home and abroad. It may be that in the past it has done all that could reasonably be anticipated from it in this respect. But when it is remembered that, during the last ten years, the average number of students entering it for the first time has been *four* each year, it becomes apparent that it has not been at all sufficient to meet the vacancies of the Church at home, and to provide for the demands of the foreign missions. As this is a deficiency which cannot be attributed to the College itself, and which must prove unfavourable to the general interests of the Church, it is necessary that attention be directed to it, and means adopted to reduce it to the lowest possible extent. Under the strong conviction that it ought to be remedied, and that the supply of students should be less casual and more regular, less precarious and more steady, less from without and more from within than hitherto, your Committee venture to commend it to the earnest and most favourable regard of the Synod.

When the extent of this Church is considered, when its requirements in this land are taken into account, when its field of missionary enterprise is surveyed, when the events of Providence seem to be proclaiming, as they have never done before, Whom shall I send? and,—who will go for us? when the honour and blessedness of the Christian ministry are laid to heart, and when the facilities for study are so amply provided over the length and breadth of the land,—it does seem strange that young men of devout minds and of promising parts are not more numerously aspiring

after the work of preaching the unsearchable riches of Christ. It may be that parents are deterred from encouraging pious and gifted sons to contemplate the ministry, and that Christian youths, whom God has endowed with aptitude to teach others, shrink from it by reason of the scanty subsistence which sometimes attends it, and the manifold difficulties amid which it is exercised. Their fears on these grounds are often exaggerated. And even if they were not, if they did not come up to the full measure of what has to be forsaken and endured by ambassadors for Christ, surely they ought not to overmaster faith in Him who seudeth not his servants on warfare on their own charges, and who hath promised to be with them always, even to the end of the world; surely they ought not to extinguish the affection and to damp the zeal which prompt to the employment of all the energies in the work of teaching and preaching in the name of Jesus. Your Committee would, therefore, earnestly beg heads of families to consider whether they ought not to consecrate some of their sons to the service of God in the holy ministry, even though it should seem to be at a sacrifice of worldly interest and ease. They would call upon the intelligent and godly young men within the Church, who are choosing a field in which to expend their talents and pass their days, to think of the speechless cry of souls that are faint and perishing for lack of the bread of life. They would entreat teachers of the young, and especially pastors of congregations, to use their opportunities and their influences for the purpose of directing the thoughts and studies of hopeful persons more immediately under their charge towards preparation for bearing an active part in winning souls to Christ, and in edifying them that believe. For they feel that it is to them they must chiefly look, under God, for a supply of students more commensurate with the capabilities of the Church, and more adequate to its growing necessities, than has yet been furnished. And they do it, commending the important Institution

which it is their privilege to foster, to the prayers of the whole Church; so that all the learning acquired in it may be sanctified, that all the theology taught in it may be pure, and that all the ministers issuing from it may be converted unto God, and fully equipped for preaching Christ faithfully, simply, boldly, lovingly, to the glory of his name and the extension of his kingdom.

SUPPLEMENTAL REPORT ON SCHOLARSHIPS.

In similar institutions throughout the country great attention has been given to the foundation of scholarships, consisting of a certain sum of money, tenable for one or more years, and acquired by competition. Such scholarships are not only a reward of diligence and a certificate of honour to those who excel in the examinations through which they are obtained; but experience has proved that they foster a spirit of laudable emulation and the growth of talent amongst persons contemplating the office of the ministry, raise the standard of literary and philosophical attainment on the part of those who enter on the systematic study of divinity, multiply the advantages amid which that study is pursued, and introduce into the service of God in the gospel of his Son a larger number of well-furnished men than could be looked for without such means. This, however, is a mode of helping the College to fulfil its high office to which the energies of this Church have been hitherto but sparingly directed. Your Committee have, therefore, resolved to endeavour to raise the sum of £100 annually for three years, for the purpose of establishing two scholarships of the annual value of £50 each, tenable for three years, and to be gained by comparative trial in an examination on subjects hereafter to be determined upon, and notified in due time. In this attempt they are persuaded that they may rely on the Christian intelligence and liberality of all who desire to see a numerous and accomplished band taking advantage of the training which our Institution offers.

Correspondence.

SABBATH SCHOOLS, ABROAD AND AT HOME.

SIR,—Everything in America is on a large scale. The length and volume of her rivers, the roar of her cataracts, the expanse of her woods and prairies, the variety and affluence of the pro-

ducts of her soil,—are all of magnitude and proportions unknown in the old country. The growth and vitality displayed by nature seems to find some counterpart in the character and habits

of the people. Not only in politics, but in philanthropic and religious organisation, everything is done with a will, with system and energy. As one of the latest and most notable instances of this, we have had accounts of a great National Sunday School Convention, which was held in Philadelphia in the end of February last, and which was attended by delegates from all parts of the Union. A number of *The Sunday School Times* is devoted to the report of the proceedings, which occupied three days, and fill nine pages of the paper. The main result of the Convention was the adoption of resolutions, twenty-eight in number, regarding the main objects and systematic management of Sabbath Schools. The most notable points perhaps to us are, that in America a greater number of very young children, and also of adults, are in attendance than here. The Convention also seems to regard the Sabbath School as a great home-missionary scheme, which only requires to be vigorously worked in order to evangelise the entire population. I refer you to the accompanying copy of the *Times* for their insertion.

The report of our late Synod meeting in your last number, you say, is hurried and incomplete. On this, as on former occasions, one subject is "conspicuous by its absence." The

existence of Sabbath Schools in connection with our body is entirely ignored. Did I know nothing of our economy except what the annual meeting of the Supreme Court discloses, I should infer that our Church is chargeable with grievously neglecting one of her most incumbent duties — the religious training of the young. The only evidence which our records contain of Sabbath Schools being in operation at all is to be found in the treasurer's statements of the various schemes, to which not a few schools are tributaries. I trust that at next Synod, by appointment of a special Committee, or by the aid of the Statistics Committee, just nominated, means will be taken to show how the Church, and its several congregations, are discharging their imperative duty in this matter. I do not think the result will prove discreditable; on the contrary, that it will disclose an additional and encouraging field of our Church's diligence and usefulness.

R. M.

Manchester, May 12, 1859.

[Our correspondent's important suggestion was carried out at one time, and the results were published in the *Messenger* (see vol. for 1854, pp. 255-6); but we regret to learn that this has not been done for the last three or four years.]

Missions.

AMOY.

A PORTION of the following letter from Mr. Douglas appeared in the last number of the *Juvenile Messenger*, but was omitted here for want of room:—

Amoy, Jan. 8, 1859.

Dear Mr. Matheson, — This new year dawns on the land of China with much promise, outwardly speaking, but oh! how little can be done yet to take advantage of the newly-acquired freedom. We look anxiously for men.

Peehuia and Maping are still in the same unsatisfactory state, giving abundant cause for self-humiliation, earnest

prayer, and much solicitude. In this cool weather Mr. Burns and I spent great part of our time at these stations. The villagers, who are persecuted by their neighbours, are, I fear, getting cold in heart, dare not come to worship, and even some of them break the Sabbath. Those who have gone astray show no sign of returning, and we are anxious about one or two who have not previously been mentioned. Oh! bear these poor churches on your hearts at the throne of grace.

Yet we are comforted by the signs of God's work in the other places near

us. Within the last two or three months the missionaries of the London Society and the Americans have baptized, at Amoy and Chio-bey, twenty-seven adults.

Two of the preachers lately visited Tong-an; they found that the old Christian who lived there had died, and that in his last days he had left a most decided testimony to the steadfastness of his faith and the brightness of his hope, exhorting his relatives to embrace the gospel. Yet at present the way does not seem open to that city.

The same preachers spent three weeks at An-hai, and found people much disposed to hear and receive the truth; several came regularly to receive instruction. On the way back, the passage-boat was taken by pirates, who plundered and stripped the passengers to the last rag, allowing only a band to remain round the body; the other prisoners were carried captive to the pirate's village, but the head pirate allowed the preachers to go free. When they came back here, they told us not to be discouraged; they were desirous that An-hai should not be neglected,

and would willingly go again. But the pirates are so numerous and cruel that the passage-boats dare not go. The last time, they had to wait weeks before they could go, till a company of about ten passage-boats, guarded by several mandarin-junks, ventured to make the voyage.

Mr. Burnis is again at Changehan, but not in the same house as before; after staying a fortnight there he left it, as the inmates seemed inconvenienced by giving the lodging, but not because of any opposition of the people of the city. He has now gone to stay at the house of a man who has near relatives in Amoy already Christians. We watch earnestly to see whether God do really open the way in that great city.

Oh! when shall the churches awake to their duty and high privilege to send the gospel to poor China? Ye preachers and students at home, come, come to the help of the Lord. Brethren, pray for us.

I remain, ever yours,

CARSTAIRS DOUGLAS.

Notices of Books.

A Sermon to the Regardless and the Outcast. By a LAYMAN. Edinburgh.

LONG ago, we remember reading a small pamphlet entitled "An Englishman's View of the Disruption," which rendered good service in its day. In the Sermon to the Outcast we recognise the same hand. Nor was our interest abated, but contrariwise, when we learned that the author had, in the interval, attained to the good degree of an Elder in an Edinburgh Free Church. From the text, "Hear the word of the Lord," he gives us a discourse which, though especially addressed to the regardless, may be profitably read by the Christian. He warmly sympathises with the fallen, and appeals, in choice and energetic language, to their conscience, reason, and heart. His specific is the gospel, and he writes of it as one who knows from experience that it is the power of

God unto salvation to every one that believes it.

Power in Weakness: Memorials of the Rev. Wm. Rhodes, of Damerham. By CHARLES STANFORD, of Camberwell. London: Jackson & Walford.

THIS is a small book, but it contains more solid, sterling material than many volumes of the weary biographical common-places so often to be met with. It is a brief sketch of the life of a remarkable man, for many years weak and afflicted in body, but, to the last, strong in mind and in faith. The materials for this memoir could not have been placed in better hands than the Rev. Charles Stanford's.

By a careful selection of extracts from the letters and other writings of Mr. Rhodes, he has allowed him to speak for himself, so that comparatively little was left for the biographer to do; but it is enough. What he has written is a model for Christian biographers; there is no verbiage or uninteresting details to try the patience of the

reader, although the instructive life of such a man must have supplied abundance of matter. We shall be glad to meet Mr. Stanford again in the world of authorship, and we hope the little work may have a circulation as extensive as it deserves.

Lectures delivered before the Young Men's Christian Association in Exeter Hall, from November, 1858, to February, 1859.
Nisbet & Co.

VERY forcibly are we reminded of the swiftness of time, when we see on our table the *twelfth* volume of the Young Men's Lectures. It seems but a little while since the first course of lectures was delivered; but how few of those who listened to them could have been found at the lectures of the past winter!

We hail this new volume with a hearty welcome. It forms a worthy companion to its predecessors. Nearly all the lecturers are well known. Beginning with the worthy Bishop of Ripon—whose lectures, and even speeches, are all prepared with great care—there follow Messrs. Newman Hall, Ger-vase Smith, Chown, Spurgeon, Allon, Rigg, Fisk, Stowell, and Doctors M'Culloch, Goulburn, and Cumming, whose well-known names afford a guarantee for the ability of the lectures. The volume closes with forty-six pages of well-printed music appended to Dr. Cumming's lecture on that subject.

The British and Foreign Evangelical Review. Nisbet & Co.

THIS excellent and improving Quarterly has not suffered by its removal from Edinburgh to London. In the present number there are four good articles of English manufacture,—on "Mansel's Limits of Religious Thought," "Fleming's Lithology of Edinburgh," "The Healing Art the Right Hand of the Church," and on "Recent Applications of Philosophy to Theology." The other five are taken from the "Princeton Review," the "New Englander," and the "Methodist Quarterly." The subject of this last article is still interesting, although reviewed and re-reviewed many times these last four years;—we mean Mr. Spurgeon. We are pleased to observe the Methodist reviewer, on the other side of the Atlantic, give a much more favourable—and, to our mind, true—estimation of the young preacher, notwithstanding his Calvinism, than many of our Methodist friends at home. He thus concludes:—

"Mr. Spurgeon has chosen the heart for his battle-ground, and limits himself to the sphere of practical godliness. In this sphere he is the greatest preacher of the day. . . . As far as we can judge, Mr. Spurgeon is

a marvellously-gifted, large-hearted, and earnest-minded man, who knows but one object, and has but one aim, that of the salvation of the souls of his fellow-men. To him, rank, station, wealth, honour, power, dominion, luxury, and all that men usually seek and covet, give way before one intensely earnest purpose—that of declaring with unflinching fidelity the whole word of God. To him the Bible and its revelations are divine realities; and this conviction necessarily leads him not to preach, as many ministers do, about *real* things as if they were *imaginary*, but to announce, often with "terrible earnestness," the truth of God. His is the eloquence of truth. This is the grand secret of his success."

The Family Treasury of Sabbath Reading.
Parts 3 and 4. Nelson & Sons.

WE are glad in being able to say—and that is saying much—that the first part of this valuable miscellany was but a fair and honest specimen. The succeeding parts are quite equal to it in general excellence—in some respects superior. They are well interspersed with original papers, which give freshness and interest to the whole. The children of the family are not forgotten. The portions specially devoted to them are worth all the money; and we are sure it must meet with a hearty welcome every month, both from young and old, for it carries many precious "words in season" suited to them all.

The Protestant Theological and Ecclesiastical Encyclopedia: being a condensed translation of Herzog's Real Encyclopedia, with additions from other sources. By the Rev. J. H. A. BOMBERGER, D.D., assisted by distinguished theologians of various denominations. Part VIII. Edinburgh: T. and T. Clark; London: Hamilton & Adams.

THIS valuable work is based upon "Herzog's Real Encyclopädie für Protestantische Theologie und Kirche," published in Germany. It will embrace all subjects belonging properly to the Literature of the Protestant Catholic Religion and Church, and will furnish the most reliable results of recent study, research, and discoveries in the various departments of science in its relation to Christianity, including the several branches of Biblical Literature, Systematic Literature, Historical Literature, and Historical Symbolism. It will be completed in three octavo volumes, and will form a work of no ordinary value. It is published, we believe, in *monthly* parts, which will enable those with limited means to procure a book which, although somewhat costly, is not *dear*, and which is not likely in *our* day to have a successful rival.

Presbyterian Church in England.

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HUGH M. MATHESON,
Treasurer.

3, Lombard Street, London,
23rd May, 1859.

COLLEGE SCHOLARSHIPS.—The following circular has been pretty extensively distributed; but in hopes that it may meet the eye of some friend of the College, to whom one may not have been sent, it has been considered desirable to give it greater publicity through the columns of the *Messenger*:—"London, May 10th, 1859. My dear Sir,—At the late meeting of Synod, the College Committee was authorised to raise a sum of £100 annually for the next three years, in order to establish, in connection with the College, *two Scholarships of £50 each, tenable for three years*, to be adjudged after public advertisement, by competition, to students purposing to commence their Theological course next winter. May I hope that you will become a subscriber to this Scholarship Fund, either for

three years, or two, or one as you may prefer. The object aimed at is two-fold, both to give new stimulus to the supply of students, and to secure in that supply a high standard of preliminary classical and philosophical attainment. As it is of importance to the success of the plan that public advertisement of it should be made, at latest, by the end of the present month, you would greatly oblige by replying at your earliest convenience, to Mr. A. T. Ritchie, the Treasurer, at 26, Poultry.—I remain, sincerely yours, PETER LORIMER, Convener of Committee of Scholarships and Bursaries."

HENRY'S COMMENTARY.—We understand that, through the liberality of two friends, a renewed arrangement has been made with Messrs. James Nisbet & Co., London, for supplying a limited number of copies of Matthew Henry's Commentary on the Bible, to ministers, licentiates, and students of the Presbyterian Church in England, at the reduced rate of 20s. Messrs. Nisbet & Co. will forward the Commentary on receiving the requisite remittance.

ARTHUR'S "DUTY OF GIVING."—Two friends of the Presbyterian Church in England have, through the ministers, made to each family in the church the offer of a copy of the admirable lecture by the Rev. Wm. Arthur, on "The Duty of giving away a Stated Proportion of our Income." We are informed that the offer has been accepted, to the extent of nearly 10,500 copies. We sincerely hope they may be productive of good. Certainly there is room for greatly increased liberality amongst us.

Presbyteries' Proceedings.

PRESBYTERY OF LONDON.

THE Presbytery of London met in St. Mark's Church, Greenwich, on the 9th ult., at six p.m. Present:—Mr. Burns, Moderator; Drs. M'Crice, Lorimer, and Weir; Messrs. Thomson, Chalmers, Duncan, Ballantyne, Keedy, M'Millan, and Gamble, Ministers.

Public worship was conducted, and a sermon preached to a numerous congregation, by Mr. Burns, from Is. lxii. 6, 7.

Elders' commissions were given in due form from the sessions of Greenwich, Woolwich, and Regent Square; and the Elders named therein took their seats, and their names were added to the roll.

Mr. M'Millan, of Bournemouth, was appointed Moderator for the current year.

Dr. Lorimer gave in a Report from Windsor, the consideration of which was postponed till next ordinary meeting.

Messrs. Burns, Roberts, and Ballantyne were appointed a Committee on the summer studies of theological students within the bounds; Mr. Ballantyne, Convener.

Mr. Ritchie, Convener of a Committee of Presbytery on arrangements for the meeting of Synod, gave a most gratifying report of their labours, and of the liberal spirit in which their applications for aid had been responded to by the various congregations. A full statement of their receipts and disbursements was read by the Treasurer, Mr. T. D. Thompson, from which it appeared that they had a considerable balance in hand, which they proposed, with the Presbytery's leave, to apply to purposes connected with the Church. On the motion of Mr. Chalmers, a cordial vote of thanks was tendered to the Committee, and permission was granted them to appropriate the funds in their possession to the objects they named.

The Presbytery again met on the 16th ult., at noon, at 29, Queen Square, Bloomsbury. Present: Mr. Burns, Moderator, *pro tem.*; Drs. Hamilton, M'Crie, and Lorimer, Messrs. Chalmers, Duncan, and Ballantyne, Ministers.

Mr. Duncan Fraser, student in theology, on probationary trials for license, appeared and delivered the usual number of discourses on subjects prescribed. He was also examined *viva voce* on Hebrew, Church History, and Divinity. The Presbytery having received all his trials with much approbation, agreed to license him to preach the gospel. Whereupon the Moderator put to him the usual questions, and having received satisfactory answers to the same, did, after solemn prayer to God, license him to preach the gospel within the bounds, and wherever he may be called in an orderly manner. After having addressed Mr. Fraser in suitable terms, the Moderator and the brethren present gave him the right hand of fellowship, and wished him all success in the Lord.

Mr. Ballantyne gave in a satisfactory Report from the Committee appointed to conduct the preliminary examination of Mr. David Fotheringham, candidate for license, and the Moderator was authorised to prescribe to him subjects of discourse and examination for his public trials.

PRESBYTERY OF LANCASHIRE.

THIS Presbytery met at Liverpool on 4th May, present, Messrs. M'Caw, Moderator, *pro tem.*, J. C. Paterson, Jas. Paterson, Lundie, Inglis, Wood, Brown, Bluelock, Robinson, Hunter, Welsh, Halket, Clelland, Johnston, and Henderson, Ministers; Messrs. Haining, Turner, Muir, Glendingning and Sorley, Elders.

Mr. Forster resigned the Clerkship. It was unanimously agreed as follows: Mr. Forster having intimated his resignation of the office of Clerk for the Presbytery of Lancashire, the Presbytery accept the same expressing their regret at being deprived of Mr. Forster's valuable services, and ordering the thanks of the Presbytery to be recorded in the minutes.

Mr. Inglis was appointed Clerk, *pro tem.*

Messrs. M'Caw, J. C. Paterson, Ministers, and Messrs. Halliday, Haining, and Morton, Elders, were appointed a Committee to consider matters on the subject of the Clerkship, and to report to next meeting, preliminary to the appointment of a Clerk.

Mr. Inglis laid on the table a call, which, as Commissioner, he had moderated in at Salford on 31st March, in favour of the Rev. J. T. Davidson, of the Free Church, Maryton, signed by 114 members and 115 adherents. Mr. M'Caw, interim Moderator of Salford session, laid on the table guarantees of stipend. The Presbytery sustained the call, and appointed Messrs. M'Caw and Inglis Commissioners, to present it before the Presbytery of Brechin.—The Presbytery appointed its next meeting to be held at Manchester, on the 6th of July next.

On the motion of Mr. J. C. Paterson, a Committee was appointed consisting of Messrs. M'Caw, Lundie, Johnston, James Paterson, and J. C. Paterson, Ministers; and Messrs. Barbour, Brown, Burt, and Lockhart, Elders; Mr. Paterson, Convener; to visit all the congregations of the Presbytery, to make arrangements to carry out the new Home Mission scheme adopted at last Synod.

Mr. Welsh gave notice of a motion for next meeting, on the subject of Church extension.

The trust-deed of Canning-street Church was then taken up. Messrs. Kirk, Bell, and Coubrough, Trustees, appeared in compliance with the invitation of the Presbytery. Messrs. Welsh and Bell were heard. Mr. J. C. Paterson moved, and Mr. Halket seconded: "Inasmuch as the clauses 8 and 26, in Canning-street Church trust-deed, are in accordance with the model trust-deed recommended by the Supreme Court of this Church, the Presbytery allow them to be inserted—the trustees agreeing to modify

clause 26 to the effect 'so long as the Free Church may hold its doctrine, discipline, government, and worship, as embodied in her recognised standards.'" Mr. Lundie moved, and Mr. Jas. Paterson seconded: "The Presbytery regret that the trustees do not see their way to comply with the deliberation of the Presbytery on this subject." Mr. Paterson's motion was carried by the casting vote of the Moderator; Mr. Robinson, Messrs. Lundie, Jas. Paterson, and Clelland, entered their dissents.

A reference from Canning-street Church Session was deferred till the meeting in September, owing to the absence of members at this stage of the proceedings.

PRESBYTERY OF NORTHUMBERLAND.

AN adjourned meeting of this Presbytery was held at Felton on the 17th of May. Sederunt: the Moderator, Mr. Davison; Messrs. Hay, Anderson, Hine, Cathcart, Edwards, Fergus, Edmonds, Forsyth, Benvie, and the Clerk, Ministers.—Reasons of absence were read from Messrs. Clugston and Douglas, which were sustained. Minutes of last meeting were read and sustained.—The motion of which Mr. Forsyth gave notice having been taken up and discussed, and though no counter-motion was made, Mr. Forsyth being doubtful of securing entire unanimity in support of the same, declared that he would not press the matter at present, and begged, with permission of his seconder and the Presbytery, to withdraw his motion, which was allowed.—Mr. Davison gave notice that at next quarterly meeting he would move that the Presbytery resolve itself into a Conference on the state of religion within the bounds.—Mr. Anderson gave notice that at the next quarterly meeting he would move that the practices of Presbyterial exercises be resumed.—The Presbytery adjourned to meet at Alwicks, on the second Tuesday in July, in St. James's Church, at twelve o'clock.—Closed with prayer.

Intelligence.

SALE OF THE SCOTCH CHURCH, ST. PETER'S SQUARE, MANCHESTER.

THE following letter should have appeared in our last number, but was omitted through press of matter consequent upon the meeting of Synod:—

"To the Editor of the *English Presbyterian Messenger*.

"14, Hulme Street, Salford,
"April 18, 1859.

"SIR,—Not being a reader of the *Eng-*

lish Presbyterian Messenger, my attention has only been recently called to an article in the January number of that periodical, entitled, 'Sale of the Scotch Church, St. Peter's Square, Manchester.'

"That article contains many misstatements, arising either from the ignorance or misrepresentation of your correspondent in this city.

"That the church in question has been sold is not true, but that the land on which it stands has been sold is quite correct. The sale of the land was however rendered necessary, in order that the present trustees might be enabled to pay the heavy debt which they inherited from their predecessors, when Dr. Munro was minister.

"Your correspondent states, that, 'after squaring accounts with the minister, and paying off other claims, there will be hardly anything left for ulterior objects.'

"This statement is altogether untrue; on the contrary, the managers are now removing the church to a more eligible site in Bloomsbury, Rusholme Road; and your correspondent will be glad to learn, that it will be re-erected free of debt.

"As the statement of your correspondent is calculated to produce an injurious effect, I have to request that you will insert this in your next number.

"And am, your obedient Servant,

"ROBERT LANG,

"Session Clerk, Scotch Church
Manchester."

Mr. Lang is wrong in assuming that we received the paragraph complained of from Manchester. The sale of the "Church" was matter of common talk here, and we hardly wonder that our correspondent should have adopted the general impression, especially as it is so unusual to sell *land* without also selling the *stones* upon it.

Mr. Lang states the cause of the sale to have been "the heavy debt which they inherited from their predecessors." We had always understood that Dr. Munro's congregation left a very light debt as compared with the value of the property of which they were deprived; and it would be satisfactory to some, and just to all, were Mr. Lang to state *what was the amount of debt when Dr. Munro quitted, and what this amount when the land was sold.*

We wish nothing to appear in the pages of the *Messenger* that is not strictly correct, and we hope we have now set this matter right; but we may be allowed to

doubt if anything has been gained to the cause of Presbyterianism or of religious truth in the proceedings, from first to last, in the St. Peter's Square Church case; and to be curious to know what side this congregation will take in the new conflict that is arising within the Church of Scotland anent patronage and intrusion.

SALE OF THE NATIONAL SCOTCH CHURCH,

REGENT SQUARE, LONDON.

OUR readers will have observed a paragraph making the round of the newspapers that this church was sold by public auction, on the 6th May, for £6,000;—this is strictly true, and we have the satisfaction to state that it has been acquired for the use of the present occupants.

The sale was at the instance of the mortgagees holding claims upon the property for upwards of £5,000, and which, from the state of the titles, could only be satisfied by a sale.

The church will require a heavy outlay to make it comfortable and to improve its acoustics; but, through the liberality of the congregation and of kind friends, the sum required, as also the purchase-money, is likely to be at once provided, so as to leave the church entirely free from debt.

ORDINATION SERVICES AT THE PRESBYTERIAN CHURCH, MONKWEARMOUTH.—The Newcastle Presbytery of the English Presbyterian Church recently met on the 5th ult., in the Scotch Church, Bridge-road, Monkwearmouth, when the Rev. John Black was ordained to the pastoral charge of the congregation worshipping in that place. The ordination sermon was preached by the Rev. J. Jeffrey, of Gateshead; the charge to the minister and congregation was delivered by the Rev. R. Henderson, of Hexham; and an address was afterwards delivered by the Rev. A. Saphir, of South Shields, on "The Distinctive Principles of the Presbyterian Church." In the evening a *soirée* was held in the school-room behind the church, which was tastefully decorated for the occasion, when nearly six hundred ladies and gentlemen set down to an excellent tea. After tea the company adjourned to the church, when addresses were delivered by the Revs. Messrs. Parker, Blake, Mathison, and Rees; and Drs. Paterson and Wylie; and also by Messrs. Glover and Stevenson, of South Shields, and by the

Mayor of Sunderland. The Rev. J. Black occupied the chair. In the course of the evening, the Rev. A. Saphir presented the new minister, on behalf of the ladies of the congregation, with an elegant pulpit gown, for which the rev. gentleman returned thanks in appropriate terms. The meeting did not separate until close upon ten o'clock.

ST. ANDREW'S CHURCH BAZAAR, SHEFFIELD.—A Bazaar, as previously announced in the April number of the MESSENGER, to aid in the liquidation of the debt on this church, was held in the School-room adjoining the building, during a part of the second week of May. The room was tastefully decorated; the centre being graced by a very beautiful fir, provided for the occasion by Mr. Law, the ex-curator of the Botanical Gardens. From the tree was suspended a variety of articles, such as usually captivate children. The bazaar comprised ladies' work, useful and ornamental; children's wearing apparel, chiefly the produce of a weekly sewing-meeting that had been conducted for some months in the vestry; some Sheffield wares; and articles of *vertù*. The sale was well attended, and though held in the school-room of the church, it was patronized by some of the principal families of the town and neighbourhood. Some of the fancy-work was much admired, and highly creditable to the ladies, who had produced it. Amongst other things of value; a chair was sold for £6 10s., and a banner-screen for £5. These articles were wrought by one party, at whose stall they were sold. When the sale closed, very little remained. The effort realised in all about £220—a sum very satisfactory, especially to the ladies of the congregation, who had wrought with great diligence for it since Christmas; and to the Rev. J. Breakey, who aided them in procuring contributions towards it, and in the management.

MISSIONS IN INDIA.—On Monday evening the 9th ult., a public meeting was held in the Albion Hotel Assembly Room, Chester, regarding missions in India. R. A. Macfie, Esq., of Ashfield Hall, presided. The meeting was addressed by the Rev. Murray Mitchell, D.D., missionary from Bombay, the Rev. A. McD. Halket, of Parkgate, the Rev. W. Hunter, and other gentlemen. The collection, which was made in behalf of the Presbyterian Church Missions in India, amounted to £25 7s. 9d.

[So much of our space is again occupied with matters connected with the late Synod, that we are obliged to postpone several communications for want of room.]

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